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ON THE DEPRECIATION OF  
"MAN."

It has been sometimes asked, "what benefit is obtained by attributing to human nature those degrading properties which are frequently ascribed to it;" that character of our being by which we are represented as totally corrupt; not only as having a proneness and a propensity to evil, and being "very far gone" or removed from righteousness, but as actually sinful by the very nature which God gives us? It is asked, what advantage is derived, or ought to be expected from such a representation? The answer is, None. And if that depravity which really does exist among men greatly, and even universally, be ascribed to a wrong cause, and referred to God their Maker, which ought to be ascribed wholly to themselves; if falsehood be thus promoted, God's workmanship be thus vilified, and himself calumniated, what apology can be offered for so gross and offensive a mis-statement? The notoriety of which, and the indefensibility of it, require a constant watch upon such proceedings, and the frequent exposure of such insinuations. The effect, however, that arises often from such a doctrine, to weaken or destroy good morals, is a very serious subject of apprehension.

The whole seems to be resolvable among those who in the present times are the most laborious to inculcate this extreme of statement  
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into one point: namely, the application of a principle in Christianity, contended for frequently in error and excess; meaning, Faith alone, or at least as greatly superseding the efficacy of moral compliance; so as that man, being supposed essentially corrupt, totally deprived of all righteousness by his very nature, the nature which God has given him, may be considered as owing every thing to Christ; to the annihilation of every pretence of merit, even in the mere sense of comparison, or of what God is pleased to consider and accept as such from his creatures.

For this purpose, and to produce this inference, these vilifying descriptions of man, by nature, are continually inculcated. The admission, however, of this doctrine, is the very thing which all bad men rejoice at. They avail themselves of it, and plead in extenuation of their crimes, the authority of their teachers; that we are "made to sin" by our very frame and natural construction; that sin is constitutional to us; the very thing to be expected from us. And if to this, any Calvinistic notions of Election and Predestination happen to be added, which have been sometimes witnessed, to what an extent of evil minds so deluded may be carried, it is painful to contemplate.

Is humility of mind, then, the thing proposed? And the abasing of all human pretension the object sought? True humility and a due sense of human infirmity will be

rightly understood by all wise persons; and require no fallacious aid or prop to support them. Such doctrines, however, do not favour nor produce real humility or abasement. There is a repugnance in every discerning mind even to admit them: and if they have any effect at all upon religious minds, where there is any weakness in them, they produce unauthorized, and, therefore, cruel apprehension; and in stronger, contempt and offence at the insinuation.

How much more suitable to the interests of truth and of religion, would be such delineations of the human character, as might animate to all good works; might excite a warm and earnest aspiration after excellence; might encourage men to consider the real differences of vice and virtue, and those unquestionable distinctions of moral worth which separate the wise and good, the virtuous and the exalted, from the lowest and the basest character which disgrace mankind! It is observed somewhere by Cicero, "*Naturæ ejuslibet specimen à naturâ optimâ sumendum est.*" "If a specimen of any thing is to be exhibited, it should be taken from the best instances of its kind." But the looking for specimens of human nature among the worst examples, is no more just, than it would be "to take the estimate of morality in any country, from the exceptions to it in jails, or to look among the sick in hospitals for the criterion of health." Do we, in judging of a fruit-tree, take our notions from the most and most blighted instances of its production? What a miserable disposition then is that which leads men to describe human nature as essentially and totally depraved; a "mere mass of corruption," because there may be, and are, many very worthless characters to be met with; much real depravity and vice, in single instances? Why not look also to the brighter side? to the virtuous, and

to the resplendent excellence of many individuals; the noble and the encouraging examples of all sorts of goodness, charity, benevolence, holiness, (even allowing for human infirmity) which are continually to be met with? why not justly appreciate the meritorious claims of approbation in the silent, unobtrusive, instances of modest worth, known however to God, and accepted by him: those characters by which the depravity of others may be in some degree redeemed, and a blessing brought upon the interests of a people for the sake of the righteous that may be found therein.

We speak now only to the possibility of such, which cannot be denied, and therefore to the propriety of not keeping out of sight that possibility, when we are speaking of the human character, and of that degree of excellence to which it is capable of being raised; because representations to the contrary have a direct mischievous effect; to discourage human effort, and to depreciate human estimation.

The statement might, indeed, be given much the other way, and no truth or scriptural assertion be violated; if strong prejudice, or adherence to expressions often not much looked into, stood not in the way of such a conclusion. The terms of Scripture may be generally true, that there is "no man who doth not offend;" and that no person (but our Saviour) ever was on earth who sinned not. But still, God be thanked, this is not necessarily an universal truth, and in every sense, even respecting the same individual, true, at all periods of his existence; though it may be true of human nature collectively. And considering "sin" as a word capable of degree, which it clearly is, there are many, we may well hope and believe, of whom it may be truly said that they do not sin; even as St. John says, (1 John iii.

9.) "they cannot sin." It being their intention, wish, and aim, constantly to go right, their very sincerity makes them, for all religious purposes of safety to themselves in God's sight, and for Christ's sake, not to go wrong; and if we may not rely on this, we may as well give up at once all scriptural appeal upon the subject. At all events we have an Apostle with us. Such persons may, indeed, have their "negligences and ignorances," their infirmities and surprizes, but these are not the things which constitute the word "sin," properly, and to be feared as such. Moreover, the very promise and assurance of the Holy Spirit; the influence of the divine agency in their hearts, though secret, real; ever improving their moral character; communicating new and increasing strength; purifying their thoughts and aiding their religious efforts; all these give an assurance of so great a perfection in the human character, as a matter possible, and probable, upon such authority, (without referring to miracles) that to lose sight of this, is in reality to judge but by halves, and very imperfectly, of the character of man, as by reason, revelation, holy discipline, and the divine influence, it may be accomplished. And who shall say, that experience does not justify this conclusion? that he so well knows "what spirit he is of," as that he can declare to what degree of excellence our spirits may not be raised by due cultivation? Witness the degree of self-control in righteousness, of religious self-dominion, superiority to sense, and to all the powerful attractions of vicious habits, of which examples might be afforded in every age of Christianity; (and even Heathenism could produce some) and witness the abundant instances which might be adduced among ourselves in common life, and in every rank, of steady, virtuous deportment, in both sexes, in all orders and professions; where the whole of life is

but one effort at holiness; shining examples of all that is good, amiable, and praiseworthy, through the various gradations of human intercourse. And is it wise, safe, defensible on any grounds, to rob such of their confidence, to damp their ardour, by discouraging intimations as to the efficacy of a holy life; in deference to any fallacious representations concerning faith alone, or any other insinuations by which a doubt may be created, whether they who by God's assistance have "plenteously brought forth the fruit of good works, shall of God be plenteously rewarded." The tendency of the times is unduly Solifidian. But it is our duty to take care that universal truth be not sacrificed to partial opinion; the workmanship of God not vilified; the image of our Maker be still recognized in man; and that nothing be so pleaded for in Scripture, as that the moral law of the four Gospels may be superseded by any supposed authority of the Epistles.

N. R.

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*The Testimony borne by distinguished Laymen to our Lord's Divinity.*

AMONG the various means by which the adversaries of the faith have endeavoured to cast a shade of suspicion over it, and to prejudice mankind against its reception, one of too ancient date not to have been noticed before, and too recently employed not to call for observation again, is an attempt to bring all mysteries into disrepute, by referring them to the ignorance, or reveries, or interested designs of the priests who taught them. If all the tenets of a religion (it is said) were as clear and palpable as that 'God will reward the good,' the most unlettered hind would stand upon the same footing, in point of theological lore, with the deepest schoolman.

It is by throwing the pall of mysticism over the doctrines they promulgate, and by wrapping their object of faith in a veil too closely and thickly woven for vulgar eyes to penetrate, that the priests of the temple succeed in imposing upon their too credulous brethren, absurdities the most gross, and of encircling themselves with a magic ring of reverence and awe, the holy charm of which would immediately be dissolved by plain truth, and common sense. This we are assured to have been uniformly the case among every people, and under every form of religious worship; among those upon whom revelation had beamed, no less than with those who had never bowed the knee to the God of Israel. We are taught by a modern Christian writer (as he professes himself to be), 'that religion has no mysteries, unless we make them for ourselves.' And it is no new device among controversialists of his religious creed, to compare the absurdities of the Romish Transubstantiation with the catholic doctrine of the ever-blessed Trinity. This evangelical truth, which bids us, whenever we contemplate it, lift up our hearts to heaven in gratitude for its revelation, we are told, was originally invented, and is still preserved from oblivion, by the same spirit of mysticism. It is the interest of the priesthood to uphold at least, now, what they found already invented and established; and though, as sensible men, they cannot but be alive to its absurdity, whatever sentiments they really entertain, they have too much worldly wisdom to *express* them. We are again and again reminded, that the Divinity of our Saviour is a doctrine of the *clergy*; that liberal minds which have not been contracted and debased by the shackles of school divinity, must reject the worship of Jesus as the sacrifice of fools; and that however swollen may be the ranks of its champions among consecrated divines, the wisest and best of the

laity will always be found marshalled among the advocates of unsophisticated truth."

Now when we consider that in no branch of knowledge is it more true than in theology, that a 'little learning is a dangerous thing,' it would be matter of surprise indeed, if many were not found to espouse that cause, whose arguments are more dazzling than solid, and all present themselves on the surface. When too we reflect, that belief in the mystery of our redemption, requires a greater share of humility than is usually found in a mind that has hastily acquired a smattering of shewy learning, but has not reached that depth of science at which his own knowledge convinces him of his own ignorance, we must expect to find (especially in these days, when all drink more or less deeply of the fountain of instruction), many who have gone far enough to cherish a hope of signalizing themselves, by exposing vulgar errors, but have stopped much short of that point, when they would perceive that the error had lurked in their own mind. The dissent of men like these will not be as dust in the balance against the credit of a religious tenet. I am aware, that some laymen of acknowledged ability have not believed this doctrine; but a moment's reflection will remind us, that they have almost all been wholly unbelievers. It is not that they have received the Bible as the word of God, and pronounced Christ's Divinity not to be found there; but they have rejected revelation altogether. Their conduct is, at least, in this point consistent. With them however we have nothing to do at present; our argument is solely with those who acknowledge the Testament as the record which God gave of his son Jesus. And whilst we do not feel the weight of any objection to our faith, from the opposition of philosophy, falsely so called; we cannot but hail with comfort and gratitude the testimony borne to its most ex-



alted doctrines, by men whose talents and attainments have reflected honour upon the human race; and who at the same time have never entered upon the sacred office of the priesthood. Men who have "seen God in his works, and believed his word." Men whose profound acquaintance with the very depths of human learning, made them not ashamed of seeking in the Bible for heavenly truths. Men who professed, "Thy creatures have been my books, O God, but thy Scriptures much more; I have sought thee in the courts, fields, and gardens, but I have found thee in thy temple \*."

These reflections have induced me to offer in my present, and the following letter to the Christian Remembrancer, some testimonies borne to the Divinity of our Lord, and the doctrine of the Holy Trinity, by celebrated laymen among our countrymen: conceiving that no apology is needed for the interruption in the order of time, to which the insertion of them in this stage of our argument may lead †.

The first witness of this class, whom we purpose citing, is Robert Nelson, whose truly pious and Christian work upon the festivals and fasts of our church, conveys, perhaps, no small addition to the pleasure and advantage of the reader, from the consideration, that it is the work of a polished gentleman, and of one too who never entered into holy orders. He is one of that host of witnesses, who prove the injustice of those men, who would represent our religion as a morose and narrow spirited institution, suited only for hermits and recluses. His external endowments

of nature and fortune, which were great, made his virtue and piety the more amiable and captivating, and his moral and religious excellence stamp a real value upon those ornaments, which without it have no intrinsic worth. But to proceed. In his second collect for St. Stephen's day, he teaches us to pray to our Lord in the true spirit of Christian love; the prayer, though excellent throughout, may be too long for insertion, we will content ourselves with its opening and concluding words.

"Teach me, O blessed Jesus, to lay aside all angry and revengeful thoughts against my bitterest enemies, because thou requirest it, and hast shewn me the way by thine own perfect example," &c.—"And do thou, O blessed Jesus, forgive them, and recover them to a right sense of things, and make them ready to be reconciled, that I being enabled by thy grace to tread in the steps of thy first martyr, St. Stephen, may receive that pardon from thee, which I readily grant to them, and without which I am undone to all eternity. Grant this, O Lord Jesus, to whom with the Father and the Holy Ghost be all honour and glory world without end. Amen."

Were a person desired to range through a beautiful garden, full of every flower that was pleasant to the eye, and every tree good for food, and to select a certain limited number only of specimens of the produce of the soil and climate, his difficulty would resemble ours, when out of the abundant store of pious reflections and primitive prayers of this pillar of our church, we are to content ourselves with a few only of the proofs of his faith in our Saviour's Divinity, and in the doctrine of the Holy Trinity. We will refrain from many that invite our transcription, and make only one more reference. His concluding prayer, for Trinity Sunday, contains these sentences.

"Glory be to thee, O God the

\* Lord Bacon.

† Perhaps it might be well to mention here, that though the writer of these letters is desirous of tracing up to the days of Christ's ministry on earth, the catholic belief of his full Divinity, he shall not feel himself bound strictly to observe the order of time, if circumstances seem to recommend a deviation from it.

Father, for making man after thine own image, &c.

"Glory be to thee, O God the Son, for undertaking the work of man's redemption, &c.

"Glory be to thee, O God the Holy Ghost, for those miraculous gifts and graces thou didst bestow upon thine Apostles; and for those ordinary gifts, whereby sincere Christians in all ages are enabled to work out their salvation, &c.

"Blessing and honour, thanksgiving and praise, more than I can utter, more than I can conceive, be given unto thee most adorable Trinity, Father, Son, and Holy Ghost, by all angels, all men, all creatures, for ever and ever. Amen."

The excellent book of this excellent Christian is in every one's hands; and whilst the above quotations, as proofs and testimonies of his faith, are as fully conclusive as though we multiplied them tenfold, we cannot too strongly recommend the work, not only for perusal, and to gain correct views on almost every subject of Christian interest, but as supplying a great variety of primitive and unobjectionable forms of prayer. If a greater number of proofs were needed, the enquirer will examine without disappointment, the prayers for Christmas Day, Ascension Day, Good Friday, &c. &c. In my next letter, I purpose examining the faith of Lord Chancellor Bacon, and Chief Justice Hale.

T.

Oxford.

### ON THE LITURGY.

*To the Editor of the Remembrancer.*

Sir,

THERE are a few subjects brought forward in some late numbers of the Remembrancer, on which I have not yet seen any remarks. If the following observations are worthy of a place in your publication, they are, in the absence of better, at your service.

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In the number for July last, there is a letter relating to the Prayer before the Sermon. Your correspondent regrets that the Prayer prescribed for this purpose by the Canon, has fallen into disuse. This form well deserves all the commendation which he bestows upon it. It is, as he observes, an "impressive abridgment of the Litany:" but this, if what I am about to advance is correct, appears a sufficient reason for its discontinuance, according to the present usage of the Church.

There is reason, and as some think, authority, for supposing, that the Communion Service in which the Sermon is enjoined, was originally a distinct and separate service from the Morning Prayer, in which the Litany is included: and that it was performed at a different time of the day. Custom, however, has thrown them together: and, under these circumstances, the use of the Prayer, set forth in the Canon, might be considered as savouring too much of vain repetition. The sermons before our Universities are not preceded by the Prayers: the students having previously attended the service of the Chapels in their respective colleges, perhaps some hours before: the objection, which has been mentioned, is not, therefore, applicable in this case. In the other cases stated by your correspondent, the Prayer in question is only used, as he observes, on public occasions, when some personage is present in his official capacity. Even in our Cathedrals, it is probably not used in the absence of the Bishop. The precise time when it began to grow into disuse, I do not pretend to determine; but there seems good reason to conclude, that the practice had some connexion with such considerations as have been now stated. The adoption of some Collect calling for a blessing on the instruction about to be given, seems, on common occasions, and according to the pre-

sent order of the Service, much more appropriate: at the same time, it is desirable that the "solemn and affecting recognition" of the departed saints should be always introduced both for the "joy and comfort it is calculated to afford," and also for the encouragement it holds out to others to "follow their good examples."

In the number of your publication for September, a correspondent asks for the authority which allows a young person, not in holy orders, to read the Lessons of the Church. The authority for this it may be difficult to find, further than the instances stated by himself. I am far from wishing to appear an advocate for any innovations, but I beg leave to submit to your consideration some circumstances under which such an indulgence might reasonably be granted. When a Clergyman is instituted to a small living, and finds that only one sermon has been usual on the Sunday, he may think it desirable to add another; now such a help as that we are now speaking of, would enable him to carry his wishes into execution without burthening himself further, if his bodily strength would not allow him to undertake the whole himself. Again; there may be incumbents of small livings, who from a bad state of health require assistance in the performance of their duty. The only relief within their reach is the employment of a Curate, and the amount of his stipend, perhaps one fourth of the income of the whole living, can ill be spared from a family. The character of the Clergy of the Church of England, in the performance of their professional duties, will not allow me to imagine that any of them would wish to adopt the practice spoken of, but in cases of strict necessity, such as I have supposed: at the same time, it is a most imperative duty upon all who are concerned in it, to use every precaution that the consequence apprehended

by your correspondent may be avoided, and to see that it be carried into effect in such a manner as not to "derogate from the reverence due to the Scriptures."

In the same number with the last mentioned, is a letter on commencing divine service with singing. If all singing were confined to praise or thanksgiving, the impropriety pointed out by the writer could not be denied: but is it not possible to select some portions of the Psalms containing encouragements to public worship, or reminding us of the duties we have to perform when we thus assemble and meet together, admonishing us how we may best perform those duties, or begging a blessing on the service upon which we are about to enter. The "Veni Creator" seems expressly adapted and intended for this purpose: and the Psalms will furnish a variety of portions of a similar tendency. In Churches which have an organ, the approach of the Minister to the reading desk is generally announced by this instrument; in small Churches, where there is no organ, singing is the only substitute: and when it is made, as under the above mentioned regulations it would be, an introduction to the service, and not as it necessarily is, when it occurs afterwards, a constituent part of it, the impropriety noticed by your correspondent, would, I conceive, be done away.

ΠΡΕΠΩΝ.

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#### SWEDENBORGIAN.

*To the Editor of the Remembrancer.*

Sir,

THE Monthly Register of your Number for November last, contained a notice of the erection of a marble tablet in St. John's Church, Manchester, to commemorate the fiftieth year of the incumbency of the rector. A paper has been circulated in Manchester, giving an account similar in substance to that which

has appeared in your publication: it also contains a copy of the inscription, and some other remarks, which may perhaps be interesting to your readers. The following is the inscription:—

To commemorate  
the Fiftieth Year of the Ministry  
of the Reverend JOHN CLOWES, M.A.  
the first and present Rector  
of this Church,  
and to testify their  
affectionate esteem and veneration  
for the piety, learning, and benevolence  
of their amiable Pastor,  
with feelings of devout gratitude  
to Almighty God,  
who hath hitherto preserved—  
and with their united prayers  
that his good Providence will long continue  
to preserve amongst them,  
so eminent and engaging an example  
of Christian meekness, purity, and love.  
The congregation  
of Saint John's, Manchester,  
erect this Tablet,  
MDCCCXIX.

The paper, after mentioning Mr. Clowes' birth and education at Manchester, his being admitted of Trinity College, Cambridge, and his election to a Fellowship in that society, which he resigned in consequence of being presented to the rectory of St. John's, concludes with the following words. "It is well known, from his writings, that at an early period of his ministry, he became zealously attached to the theological writings of the Honourable Emanuel Swedenborg, which he publicly maintained against the calumnies of the Abbé Baruel and others, especially on the ground of the scriptural views which they present of the great Redeemer; of the sanctity and sacred contents of the Holy Scriptures; of the reality of a future state of existence; and of that pure order of life and conduct which leads to a blessed immortality."

It would certainly be gratifying to learn from those acquainted with the subject, how far the visionary schemes of the Honourable Emanuel Swedenborg, accord with the sober

doctrines of the Church of England; and whether it is necessary, especially for a minister of that Church, to have recourse to his writings for a confirmation of the important truths which are here said to be the "ground" on which those writings have been "publicly maintained."

I remain, Sir, your obedient servant,

LANCASTRIENSIS.

#### RANTERS.

*To the Editor of the Remembrancer.*

Sir,

THE following Letter, which refers to the proceedings of the Ranters, and of other itinerants, in this neighbourhood, was lately sent by a Clergyman in the vicinity of this place, to a noble Lord high in office; but without any idea of making it public. However, as I conceive it breathes throughout a spirit of orthodoxy, loyalty, and Christian unity, which ought by no means to remain concealed, he has been prevailed upon to give it up for publication, upon the condition of your affording it an early place in the Christian Remembrancer.

Z.

*Spalding, Nov. 27, 1820.*

Most noble and ever-honoured Lord,

If the humble curate of an obscure country village may presume to break in upon your Lordship's important avocations, I would respectfully hope that passing occurrences will be admitted as an excuse for my temerity.

In times when the heralds of disaffection, and emissaries of republicanism, with revolutionary principles, are traversing the country in all directions, "with good words and fair speeches, deceiving the hearts of the simple;" when runagates and vagabonds are feeling the national pulse, and agitating the

public mind with impunity; when, under the specious pretext of religion, the peace of society is disturbed, mobs are collected, and great numbers of the lowest rabble concentrated by imposing novelties, upon the approach of evening; when the vitals of our excellent constitution are mangled through the sides of our Established Church; when schism, sedition, and blasphemy combine to raise their brazen crest, stalking through the kingdom, and unfurling their factious banners in every corner of the island; when the Church is openly assailed by an organized banditti of strolling Methodists\*, vociferating Ranters, and all that impious train of *et cæteras*, who, without either the substance or form of Christianity, nestle under the wings of toleration, and hurl defiance at all constituted authorities; when turbulence and uproar, are substituted for pure and undefiled religion; when illiterate, contemptible, but no less formidable, demagogues, lay their unhallowed fangs upon the word of God, selecting insulated passages and garbled extracts, which are tortured into meanings precisely suitable to their own pernicious purposes; when an audacious itinerant buffoon is exhibited before the gaping multitude as the holy Jesus†; when the people are loudly called upon to follow a set of ignorant miscreants, and have religion "without money, and without price;" when the regular Clergy are openly designated as "blind guides, dumb dogs," and

\* The ring-leader of the mob that is here referred to, was a person of good property in an adjoining parish; and he is considered as head of the Methodists in this neighbourhood.

† During the speechification, the leader kept walking round the crowd, and working himself into different parts of it; sometimes vilifying the regular clergy, at others, (pointing to a strolling tatterdemalion who was mounted on a stool, and haranguing the multitude,) bawling out, *See, that is Jesus! Hark, that is Jesus who now speaks!*

"blind leaders of the blind;" it is impossible for stupidity itself to misunderstand their meaning; and it is equally impossible for honest men to remain unconcerned spectators of such abominable proceedings. Surely then, my Lord, it becomes high time to look about us, and see if we cannot, by consentaneous exertion, suppress an order of things more dreadful than Popery, with all its imputed horrors.

I may be wrong, my Lord; but, from a very long experimental consideration of the case, it comes not within the compass of my abilities to separate the kindred ideas of schism and sedition, having evermore found them so intimately twisted and interwoven together; and, indeed, common reason convinces me, that whoever is an enemy to *one part* of the government, never can be friendly to the *whole*.

Being so circumstanced, I conceive, it behoves every true friend of the State, with every true son of the Church, to unite as one man, and form a phalanx, impenetrable as a rock of adamant, around our sacred religion and venerable constitution.

I am fearful, my Lord, of trespassing too much upon your valuable time; I am fearful of soliciting more than may be proper for your Lordship to grant; but the solemnity of my ordination vow, the dispensation which is laid upon me, and, above all, the awful responsibility which attaches to my situation, make me anxious to be correctly informed, from high authority, whether some effectual method cannot be adopted of preventing entire strangers from coming into this parish, as the dusk of evening approaches, being designedly met by people from neighbouring parishes, parading our streets with turbulence and uproar, and when a sufficient rabble is collected, coming and placing themselves near my door, loading me, as an established minister, with opprobrious epithets, putting them-

selves in threatening attitudes towards me, uttering direct blasphemies, proclaiming themselves to be the reformers of Christian faith and Church discipline; and all this, under the clamorous pretext of being licensed hawkers and pedlars of divinity! By this means contriving to hold political meetings, *sub dio*, under the mask of religion! and extracting money from poor men's pockets by the sale of insignificant pamphlets!

My Lord, the decided opinion which I form of such proceedings may be, perhaps, erroneous; but if this be Christianity, it is impossible for any man to be a reprobate, or an infidel. If this be not actually "despising the government," I am yet, though an old man, to learn in what the crime consists. If this be not inflaming the public mind, and inciting insurrection, I think it impossible for men to be traitors. And if this be not "speaking evil of dignities," I believe it impossible for sedition to have a beginning.

My Lord, the conscientious discharge of my clerical duties here, for nearly nineteen years, under many bitter persecutions and personal insults, has hitherto, by God's blessing, prevented these noisy self-sanctified political marauders from getting any firm footing in the parish by what they call regular means, therefore they have lately had recourse to such surreptitious expedients for the purpose of trying their strength, increasing their numbers, publicly organizing their system here, and adding this annoyance to all the other wickedness existing in this place.

After again soliciting, as far as it may be proper for me to solicit, an answer; I subscribe myself, most noble and ever-honoured Lord, with respectful humility, your Lordship's most obedient and most humble servant,

Stipendiary Curate of ———,  
near Spalding, Lincolnshire.

# FUNERAL CLOTH AT MARGATE.

To the Editor of the Remembrancer.

Sir,

I FIND erroneous opinions prevalent in so many parts of the country, upon the right to the funeral cloth suspended in churches, that I am persuaded you will prevent much litigation, by publishing the particulars of the Margate case; which I took pains to collect during a recent sojourn in the Isle of Thanet. On the death of the Princess Charlotte, the churchwardens of Margate directed a mercer to put up mourning in the church. When it had been there three months, the vicar caused it to be removed; and having given to the clerk and sexton the portions which they had been accustomed to receive, appropriated the remainder to his own use. Six months afterwards, a demand was made on the vicar for the value of the cloth. Whether he returned any answer I know not; if he did, it was not satisfactory; for the churchwardens brought an action, and recovered under the following direction of the judge. "The freehold of the church is in the incumbent, and any mourning placed in it *without* his knowledge would be his of right. If his consent is asked, he may make his own terms, because he may refuse altogether. But in this case, it appears he did know that the mourning was to be placed in the church; and, relying upon general custom, made no claim. Therefore, as he stated no terms, he must give up the cloth."

Before the action was tried, the late Queen died. The churchwardens were requested by the parishioners to put the church in mourning, but refused. The vicar caused it to be done at his own expence.

The preceding narrative indicates an unpleasant misunderstanding between the vicar and churchwardens; and those persons who are acquainted only with the newspaper report of the trial, are surprised



when I mention the conclusion of the business, so honourable to all the parties.

When the trial had taken place, the churchwardens, by desire of the parishioners, presented to the vicar the full amount of all his law charges, with an assurance, that the question had been tried without any feeling of disrespect towards him.

On the death of the late king, the same churchwardens put the church in mourning, and left the cloth at the sole disposal of the vicar.

VOYAGEUR.

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*Letters from Archbishop King and the Earl of Strafford.*

-Dublin, Sep. 12, 1717.

May it please your Grace,

I HAVE sent your Grace a large packet in answer to your Grace's two letters about the Convocation: I have nothing to add, but that I have likewise sent a piece of secret history with it, to be kept to yourself. It is a letter writ by the Earl of Strafford, then Lord Lieutenant of Ireland, to Archbishop Laud, by which your Grace will understand a great deal of the humour of those times, of the temper of the Earl of Strafford, and how the Convocation was managed.

WILL. DUBLIN.

*The Lord Deputy's Letter to Archbishop Laud, referred to in the foregoing.*

Dublin Castle, Dec. 16, 1634.

May it please your Grace,

This dispatch hath stuck long in my fingers, yet I am before I part with it now further emboldened to add to your Grace's trouble, in certifying how all hath gone with us in Convocation. My pardon for taking so much of your leisure from you, will I trust be obtained through an assurance you shall not again hear from me until after the holydays.

In a former letter of mine, I mentioned a way propounded to my Lord Primate how to bring upon this Clergy the Articles of the Church of England and silence those of Ireland, as it were *aliud agens*, which he was confident would pass among them.

In my last, I mentioned to you how his Grace grew fearful he should not be able to effect it, which awakened me that had hitherto rested secure upon that judgment of his, and had indeed leaned on that belief so long, as had I not bestirred myself, though I say it, like a man, I had been fatally surprised, to my extreme grief for as many days as I have to live.

The Popish party growing extreme perverse in the Commons' House, and the Parliament thereby in great danger to have been lost in a storm, had so taken up my thoughts and endeavours, that for five or six days, it was not almost possible for me to take an account how business went among them of the Clergy. Besides, I reposed secure upon the Primate, who all this while said not a word to me of the matter. At length, I got a little time, and that most happily, to inform myself of the state of those affairs; and found that the Lower House of Convocation had appointed a select Committee to consider the Canons of the Church of England; that they did proceed in the examination without conferring at all with their Bishops; that they had gone through the book of Canons, and noted such as they allowed with an A, and on the others they had entered a D, which stood for *deliberandum*: that into the fifth Article they had brought the Articles of Ireland to be allowed, and received under pain of excommunication, and that they had drawn up their Canons.

I instantly sent for Dean Andrews, that reverend clerk who sat forsooth in the chair of the Committee, requiring him to bring along the fore-

said book of Canons as noted in the margent, together with the draught he was to present that afternoon to the House. This he obeyed, and herewith I send your Grace both the one and the other.

But when I came to open the book, and run over their *deliberandums* in the margent, I confess I was not so much moved since I came into Ireland. I told him, certainly not a Dean of Limerick, but an Ananias had sat in the chair of that Committee; however, sure I was, Ananias had been there in spirit, if not in body, with all the fraternities and conventicles of Amsterdam, that I was ashamed and scandalized with it above measure. I therefore said that he should leave the book and draught with me, and that I did command him upon his allegiance, he should report nothing to the House from the Committee, till he heard again from me. Being thus nettled, I gave present direction for a meeting, and warned the Primate, the Bishops of Meath, Raphoe, and Derry, together with Dean Lesly the Prolocutor, and all those who had been of the Committee, (the names I send you herewith also) to be with me the next morning. Then I publicly told them how unlike clergymen who owed obedience to their superiors, they had proceeded in their Committee; how unheard a part it was, for a few petty clerks to presume to make articles of faith without the privy or consent of State, or of their Bishops; what spirit of Brownism and contradiction I observed in their *deliberanda*, as if indeed they proposed at once to take away all government and order out of the Church, and leave every man to choose his own high place where liketh him best. But these heady and arrogant courses, they must know I was not to endure; nor if they were disposed to be frantick in this dead and cold season of the year, would I suffer them to be mad either in Convocation or in their pulpits.

First, then, I required Dean Andrews, as formerly, that he should report nothing from the Committee to the House.

Secondly, I enjoined Dean Lesly, their Prolocutor, that in case any of that Committee should propound any question herein, yet that he should not put it, but break up the sitting for that time, and acquaint me withal.

Thirdly, that he should put no question at all touching the receiving or not of the Articles of the Church of Ireland.

Fourthly, that he should put the question for receiving the Articles of England, wherein he was by name and writing to take their votes, barely content or not content, without admitting any other discourse at all; for I would not endure that the Articles of the Church of England should be disputed.

And finally, because there should be no question in the Canon that was thus to be voted, I did desire my Lord Primate would be pleased to frame it, and after I had perused it, I would send the Prolocutor a draught of the Canon, to be inclosed in a letter of my own.

This meeting thus broke off: there were some hot spirits, sons of thunder, among them, who moved that they should petition me for a free synod: but in fine, they could not agree among themselves who should put the bell about the cat's neck, and so this likewise vanished.

It is very true, that for all the Primate's silence, it was not possible but he knew how near they were to have brought in those Articles of Ireland: to the infinite disturbance and scandal of the Church, as I conceive; and certainly could have been content I had been surprised. But he is so learned a Prelate, and so good a man, as I do beseech your Grace, it may never be imputed to him. Howbeit, I will always write your Lordship the truth, whomsoever it concerns. The Primate accordingly framed a Canon, a copy whereof you have here, which

I not so well approving, drew up one myself, more after the words of the Canon in England, which I held best for me to keep as close to as I could, and then sent it to my Lord. His Grace came instantly to me, and told me, he feared the Canon would never pass in such form as I had made it, but he was hopeful as he had drawn it, it might; he besought me therefore to think a little better of it.

But I confess having taken a little jealousy that his proceedings were not open and free to those ends which I had my eyes upon, it was too late now either to persuade or affright me. I told his Lordship, I was resolved to put it to them in those very words; and was most confident there were not six in the House that would refuse me: telling him, by the sequel, we should see whether his Lordship or myself better understood their minds in this point; and by that I would be content to be judged. Only for order sake, I desired his Lordship would vote this Canon first in the Upper House of Convocation, and so voted, then to pass the question beneath also.

Without any delay then I writ a letter to Dean Lesly, the copy whereof I likewise send you, with the Canon enclosed, which accordingly that afternoon was unanimously voted; first by the Bishops, then by the rest of the Clergy, excepting one man (you shall find his name among the Committees) who singly did deliberate upon the receiving the Articles of England.

This being the true state of the whole, I am not ignorant that my striving herein will be strangely reported and censured on that side. Your Pryunes, Penns, and Bens, with the rest of that generation of odd names and nature, the Lord knows.

Sure I am, that I have gone herein with an upright heart, to prevent a breach seeming at least, between the Churches of England and Ire-

land. Yet in regard I have been out of my own sphere, I beseech your Lordship to take me so far into your care, as that you procure me a letter from his Majesty, either of allowance for what I have done, or for my absolution, if I have gone too far, and this letter the rather, for that my intentions were sound and upright; and that if it stand with your mind the Articles of Ireland be by a canon enjoined here to be received, I will undertake they shall be more thankful to you for them upon their next, than they would have been this meeting of Convocation.

If your Lordship think Dean Andrews hath been to blame, and that you would chastise him for it, make him Bishop of Fearn and Laughlin, doctor it without any other commendams than as the last Bishop; and then I assure he shall leave better behind him than can be recompensed out of that bishoprick, which is one of the meanest of the whole kingdom. You will find by these duplicates of my letter to the secretary, that we have gallantly overcome all difficulties on the temporal side likewise, and ended the session with huge advantage to the crown: those two statutes of Wills and Uses being of greater consequence than can easily be discerned at first. For besides that they will increase the revenue of the court of Wards exceedingly, they do interest the crown in the education of all the great houses in the kingdom; which in reason of state is a mighty great consideration, the condition of this kingdom well weighed. For formerly, by reason of their feoffees in trust, their persons almost never came into the Ward; and so still bred from father to son, in a contrary religion; which now as they fall in Ward, may be stopped and prevented, if there be that care used that were requisite. Besides, these laws will free purchasers from fraud and collusion, wherewith the natives commonly overreach them, and so tacitly in-

vite the English to mingle more amongst them, and consequently plant civility and religion, and secure the kingdom more and more. So as now I may say the king is as absolute here, as any prince in the whole world can be; and may be still if it be not spoiled on that side. For as long as his majesty shall have here a deputy of faith and understanding, and that he be preserved in credit, and independent on any but the king himself, let it be laid as a ground it is the deputy's fault, if the king be denied any reasonable desire. Amongst the laws we now transmit, your grace shall find those of the Church. I enclose you the title of them. Let them but be back again by the beginning of next term, and you shall see we will pass them every one.

Good, my Lord, consider my last proposition for keeping this Parliament on foot by way of prerogation. Weigh my reasons, which I confess I take to be very sound; and if you be of the same opinion, I shall desire your grace to mind the king, how much it imports his service. And indeed so it doth, or else I am mightily mistaken.

I have no more wherewith to detain your Lordship; so craving pardon for these tedious dispatches, which I fear will be as well wearisome to you in reading, as they have been exceeding much to me in writing, I remain your grace's most humbly to be commanded,

WENTWORTH.

*Lord Deputy's Letter to the Prolocutor of the Lower House of Convocation.*

Mr. Prolocutor,

I SEND you enclosed the form of a canon to be passed by the votes of the lower house of Convocation, which I require you to put to the question for their consents, without admitting any debate or other discussion. For I hold it not fit, nor will suffer it, that the articles of the Church of England be disputed.

Therefore I expect from you to take only the voices consenting or dissenting, and to give me a particular account how each man gives his vote. The time admits no delay; so I further require you to perform the contents of this letter forthwith, and so I rest your good friend,

WENTWORTH.

Dublin Castle, 10th Dec. 1634.

*The Form inclosed in the Letter to the Prolocutor.*

FOR the manifestation of our agreement with the Church of England in the confession of the same Christian faith and the doctrine of the Sacraments, we do approve, and receive the book of Articles of Religion, agreed upon by the Archbishops and Bishops and the whole Clergy in Convocation, holden at London, in the year of our Lord God 1562, for the avoiding of diversities of opinion, and for the establishing of consent touching religion; so that if hereafter any person whatsoever shall presume to affirm, that any of the Thirty-nine Articles then agreed upon are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto, let him be excommunicated, *ipso facto*, and not restored but only by the Archbishop, after repentance, and public revocation of such his wicked errors.

*The Christian Observer versus The Christian Remembrancer.*

OUR remarks upon certain criticisms that had appeared in the *Christian Observer*, were concluded by a pledge to apologise for any uncourteous terms that we might have used, "if the *Observer* would shew, either publicly or privately, that he had not misquoted Collier, garbled Hooker, misrepresented Barrow, and falsely accused Mr. Todd of declaring that he preferred the *Ne-*

*cessary Erudition* to the Homilies." *Christian Remembrancer*, No. 25, p. 7. Some of our readers will be surprised to hear that the work in question has bestowed upon us four pages of its last number, and twelve pages of an appendix, which was published on the same day as the last number, and has not adverted in the slightest manner either to our charges, or our pledge. Others with equal justice will feel equal astonishment at our condescending, under these circumstances, to take any notice of our adversary. But as the writer seems disposed to bear us down by bold assertions, and even ventures to enquire whether we are satisfied with his exploits, it will be uncivil to deny him the privilege of an answer.

The first remarkable passage in the Appendix is the following.—“The Confession of Augsburg and its derivatives, ‘the pride and glory of the Reformation,’ *little favour*, as Dr. Laurence has in a *great measure* proved, the actual Calvinistic hypothesis; though their authors by the way, Luther and Melancthon, but especially the former, were in their own sentiments doctrinally-Calvinists.” The admission contained in this passage is important, for it proves that our opponent has lowered his tone; the terms which he uses are indistinct, but this may be excused as he is confessing an error; and the broad assertion with which he concludes is *completely and unanswerably* disproved by Dr. Laurence, in the eminent volume our critic has at last deigned to peruse. The assertion however having been made, on the average not less than twice a month, for the two last years, it is so firmly believed by the assessor that no evidence will induce him to retract it.

We come next to Cranmer’s MS. notes on the *Necessary Erudition*, which had been referred to in the Review of Mr. Todd; but on which it did not occur to us to make any remarks.

They appeared, as they stood in the *Observer*, to have very little to do with the question at issue, and we happened to be too indolent ‘to trace them to their source.’ This inexcusable reliance upon the *Observer*’s honesty has given him an advantage which he cannot afford to lose, and he consequently proceeds to *misrepresent*. *Cranmer’s notes quite as grossly as he had misrepresented Collier or Mr. Todd*. Strype tells the tale in a very few words, stating that “a correction was made throughout the book, and the corrected copy sent to Cranmer to peruse, which he did and added his own annotations upon various passages in it at good length.” The *Observer* cites these words, and adds, but without quoting any authority for the assertion, that “these annotations were never adopted by the royal and right gracious reviewer:” and then exclaims, with these annotations looking them in the face, “how can Mr. Todd’s defenders assure us that the *Erudition* was Cranmer’s own book!” Let the reader read the following paragraph, and then give the praise and recompence of an honest impudence to him who most deserves it.

By far the greater part of Cranmer’s notes refer to some manuscript additions that had been made to the book, since *he* had last seen it. He says again, “It is better as it is printed.” “These words may stand, but they were better as they were before.” “This particle (an &c.) I confess I never well understood, neither as it was by us made, nor as it is now.” These passages are quoted from the *Fathers of the English Church*, p. 86, 87; and the Editors of that work make the following remark. “It may be proper to observe, that the passages from the King’s Book, referred to in Cranmer’s Annotations are somewhat different in words from any printed edition of the work that the Editors have yet seen; but it is not

difficult to trace the expressions contained in the MS. to their parallel passages in the edition of 1543," p. 76. The simple fact therefore is this: Cranmer wrote some remarks not upon the book, but upon certain proposed additions to the book; and his disapprobation of these additions produced such an effect that they are not to be found in any printed copy of the book. So much for the gratuitous and unfounded assertion, that his Annotations were never adopted by his royal master! We have not compared them all with our printed copies; but if the *Christian Observer* will take the trouble of going through the task, he will probably find, unless the Editors just quoted are mistaken, that every objection was admitted and acted upon; and that the work was published, as Cranmer had left it, and without a single interpolation or omission of which he disapproved.

With respect to the publications and suppressions of the English Bible under Henry VIII., the *Christian Observer* quotes some passages from Strype, which if neither garbled nor falsified, are of considerable importance. But we cannot see that they affect our previous statements and arguments; and we will proceed to compare them with the historian from whom they profess to be extracted, and to shew their real bearing upon the point in discussion, as soon as the critic has replied to our graver accusations. The whole question respecting the authors, and the authority of the *Erudition*, is a fair subject of controversy: our charge against the *Observer* is, that he has handled it most unfairly. On the former the most candid and upright men may differ and may err; the latter is a lasting disgrace either to him or to us.

But the most extraordinary portion of the Appendix yet remains: at the distance of twelve months, from the time when he first undertook the task, the critic absolutely

ventures to **CONFRONT** the *Erudition* with the *Homilies*; and he introduces the parallel passages with the following unfounded declaration. "Our Examiner asserts the similarity, nay, the identity of the following passages," page 662.—Now *our* Examiner had made the same ridiculous blunder respecting Mr. Todd, and we exposed it in the following words: "They (some questions that had been put by the *Observer*) assume a fact which is not proved, and must be laughed at whenever it is mentioned, viz. that Mr. Todd maintains the identity of Henry's formularies, which teach seven sacraments, transubstantiation, the celibacy of the Clergy, and communion under one kind, with the formularies of Edward, which reject them all. The word identity is never used by Mr. Todd," &c. *Christian Remembrancer*, page 654. When will the *Christian Observer* confine himself to facts? Not in confronting the *Erudition* and the *Homilies*, for the job requires caution, dexterity, and coolness. He begins therefore by saying, that whoever reads his parallel passages, will either admit that he is in the right and we are in the wrong, or can have no *understanding* in common with the *Christian Observer*. The expression is most felicitous; and were we gifted with the imagination and wit of our adversary, who first puts his own words into our mouths, and then is as facetious upon them as if he had invented them purely from the love of fun, we should declare that there appears to us to be something very uncommon either in his understanding or in his honesty. But before the curtain draws up, one other squib must be let off, and the *Christian Observer* very sagaciously assures his readers, that his critical acumen has enabled him to discover that we, his adversaries, are conscious that we are in error, and wish to be out of it. He shall help us. In the first half page of confronting there is



nothing remarkable. In the second the following instance of plain dealing occurs. The parallel passages in the Erudition and the Homily on Faith are inconveniently similar. The critic deems it expedient to *conceal this fact* and *transposes* the clauses which he extracts from the Homilies, so as to produce the appearance of a difference where there is *almost an identity*. The *unimportant* word in brackets is also introduced into the following sentence, lest its meaning should not be perceived, "The foresaid faith is [*necessarily*] idle, unfruitful, and dead." This is begging the very question in dispute. The fourth page of the confronting contains the following remark upon the parallel passages respecting justification. "Though the above admirable and scriptural definition of Justification, [that in the Homilies] at once puts to shame the crude, ill-digested dogmas in the other column, [that in the Erudition] and though the differences are many, both *verbal* and *real*, yet we consider it the most favourable parallel we could have given; and we are far from the uncharitableness of stigmatizing all persons as Papists, or even all Papists as heretics, who might use a language somewhat approximating to the other side. 'Both might with ingenuity be construed to mean something like the same thing.' " *Christian Observer*, p. 365 !!! Was there ever so liberal and candid a controversialist? First, if we have common understanding we cannot pretend that the statements are similar; secondly, both by ingenuity may be construed to mean the same thing! First, Mr. Todd and his advocates are Papists, denying the very foundations of the Reformation, viz. Justification by Faith; the Erudition is *Catholic* and *Popish*, and unnecessary, and a hundred other things that it ought not to be, and then after the lapse of twelve months, *when he comes to confront*, he transposes one paragraph, and

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puts an absurd interpretation on another, and of the third he charitably admits (though it is the most important of the whole) that it *approximates* to the other side! He asks at the conclusion, whether we have had enough of his confrontings. We answer, No; let him complete his undertaking, and confess at the end, what his readers will have seen from the beginning, that the doctrines which he compares are substantially the same. Having set out with accusing us of feeling that we are in error, and wishing to be out of it; and having found in the course of his comparisons that the charge recoils upon himself, let him abstain from further cavilling, and apologize for his misconduct.

He has apologised to Mr. Todd in a manner highly to his credit; and that proportion of our readers who are not familiar with the *Observer*, will please to understand, that he always meant to treat Mr. Todd with great respect. The charges of bringing in semi-popery on the shoulders of the Reformers, of conspiring with the Archbishop of Canterbury to take down the doctrine of Penance from the shelves of the Lambeth Library, of which Mr. Todd was then keeper, and to introduce the same (not the shelves but the doctrine) into the Church, together with the more serious accusation of advocating a system of mis-called Protestantism, with the intention of opposing the cause of genuine good works and scriptural holiness, were never intended for Mr. Todd; but whom they were intended for, or to whom they will apply, it will puzzle the ingenuity of Mr. Todd himself to discover. One word more concerning this respected gentleman. The critics hint that he is his own defender. We affirm on the contrary, that he has no connection whatsoever with what we have published on this subject. Our object was not to vindicate him but his doctrine; in the course of our enquiries, we perceived the singular

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ill-treatment which he had experienced, and we submitted our discovery to the reader and to the public. It is curious as a *specimen* of what the Church has to expect from the knowledge and impartiality of the Christian Observer; and we are convinced that Mr. Todd has not been peculiarly ill-used, but that Dr. Laurence, and Dr. Copleston, Dean Kenny, and Dr. Burrow, and almost every other writer of whom the majority of the Clergy would approve, has been reviewed upon the same principles, if not by the same pen.

And these worthies who are writhing under charges which they dare not notice because they cannot answer them, bring us to the bar upon the evidence of a letter that has been two years in their desk, and which accuses us of *party spirit*. The letter is sensible, and gentleman-like; and we heartily wish that the writer was a more frequent, and a more favoured correspondent. If these pages meet his eye ought they not to convince him that there was no injustice in the omission of which he complains; and that we were right in asserting, that there was no periodical magazine which the Church could acknowledge as its friend, although the Christian Observer was already in existence?

#### THEOLOGICAL SEMINARY AT NEW YORK.

AT the late Convention of the Protestant Episcopal Church of the State of New York, a plan for a Diocesan Theological School was formed, and recommended by the Convention to the support and patronage of the Episcopalians of that State.

The Bishop of New York, Dr. Hobart, brought the important subject under the notice of the Convention, and in the course of his address suggested a system of Theological Education, which appears to be, at the

same time, in no small degree, original, and promising the highest utility.

His plan comprised two separate establishments, the one for a *retired*, the other for a *public* education for the ministry. By a *retired* education the Bishop explained himself to mean that in which candidates for orders, pursuing their studies in an institution in the country, may be supposed to be most favourably situated for the purposes of diligent application, and for the cultivation of those pious dispositions and serious habits which are essential characteristics of the ministry. On the other hand, it was not, he said to be denied that there are eminent advantages in a theological education in a city. The powers of the mind are expanded, strengthened, and polished by that extensive social intercourse which a city alone affords: the student too is advanced in his theological attainments, and obtains useful information as to every part of ministerial duty, and particularly as to the performance of the offices of the desk and the pulpit, by constant association with a greater number of clergy than could be accessible to him in a retired situation. Daily mixing with society in the hours of relaxation from study, he will possess superior advantages for gaining that knowledge of mankind without which, whatever may be his talents or attainments, his ministerial usefulness will be seriously obstructed. He, therefore, gave it as his opinion that the most perfect system with regard to theological students would be that which admits of their enjoyment of the advantages both of a retired and public education. And, therefore, it may be wise to make theological endowments both in the country and in the city, and to afford to all who may choose, and particularly to those students, the inadequacy of whose resources may compel them to go through a theological course at the least expense in the country, the means, during the last twelve

months of their term of study, of a residence in this city, and of availing themselves of the advantages of a theological establishment.

In pursuance of these *views*, a plan for an Episcopal Theological Education Society was laid before the Convention, which, after some discussion, was adopted with great unanimity, there being but eight dissenting voices among one hundred and fourteen members. The constitution thus approved seems to unite very happily that general power of supervision in the great body of all who are directly interested in the welfare of the institution, which can best insure a confidence that its funds and reputation will never be directed to ends hostile to the intentions of its benefactors, with the more efficient controul of a smaller body of managers for the ordinary details of business, and combining the whole with a due subordination to the ecclesiastical authorities of the diocese and the church.

The following are the leading and most important articles of the constitution :

Its object shall be the promotion of theological education, by the establishment of professorships, and by furnishing aid to candidates for holy orders.

The Society shall be composed of the Bishop and such of the clergy of the diocese as shall not decline to be members, and of such other persons as shall contribute annually a sum not less than two dollars, or at one time a sum not less than twenty-five dollars.

The officers of the Society are a President, (who shall be the Bishop of the diocese,) and a Board of Trustees, which shall consist of such of the Clergy of the diocese as are members of the society, or at least thirty Vice-Presidents from different parts of the diocese, and not less than one hundred and fifty lay-members of the Society from different parts of the diocese, a Secretary and a Treasurer.

The Board of Trustees shall appoint annually from their own body a Board of Managers, consisting of not less than twenty-one in number. — Shall have power to make bye-laws, rules, and regulations, as well respecting the establishment and government of schools, or seminaries for theological instruction, as touching the disposition of its funds, and the general management of its concerns. Provided, that such bye-laws, rules, and regulations, shall not be repugnant to the constitution of the Church, or to the canons of the general or State conventions.

The Board of Managers to consist of sixty members; to have power, with the concurrence of the President, to appoint professors, teachers, librarians, and other officers, provided they shall have been nominated at a previous meeting of the Board, and to remove professors and other officers, under certain specified regulations.

Any congregation or society, or any individual, or association of individuals, contributing twenty-thousand dollars towards the founding of a professorship in the city of New York, or ten thousand dollars towards founding a professorship in the interior of the diocese, shall be considered as the founder or founders of such professorship, and shall have the right of nomination thereto, subject to the approbation of the President and Board of Managers. Professorships so founded, shall bear the name of the founders, or such name as they may designate.

The same parties contributing two thousand dollars for the founding of a scholarship, shall have the right to nominate, from time to time, the individual who is to have the benefit thereof; and such individual producing the like evidence of his qualifications as is required by the canons of the Church in the case of candidates for holy orders, shall be entitled to gratuitous instruction in any seminary which the Society may establish; and also to receive

annually the interest of the said sum, at the rate of five per centum per annum. But such individual shall be subject to all the rules and regulations of the institution.

The same parties contributing five thousand dollars for the founding of a fellowship, shall have the right, from time to time, to nominate from the students who shall have completed the prescribed course of studies, the individual who is to have the benefit of the same as a fellow of the institution. The fellows, whilst unmarried, and pursuing in the institution the course of theological studies prescribed by its regulations, shall have access to the library, and admission to all the lectures, and to be entitled to receive annually, for a term not exceeding four years, the interest of the said sum of five thousand dollars, at the rate above mentioned. It shall be the duty of the fellows to perform such literary and theological exercises as shall be assigned to them; and if any fellow shall pursue any profession or employment otherwise than in the service, or by permission of the institution, or shall fail at any time to comply with the rules and regulations thereof, he shall forfeit his right to the benefit of the fellowship.

Money contributed by will to any of the above purposes to be under the same regulations.

We have given this statement a place in our pages because we hail the institution as an auspicious omen in these days of rampant latitudinarianism, that the episcopalians of one at least of the United States have not fallen victims to the contagion. We cannot forget that the American church is the first born of our own church's offspring. The same rude hand which tore her from our bosom, stripped her also of all the means which we had munificently provided for her support: and when she lifted up her head again, after the democratic phrenzy had subsided, she found herself destitute of every thing but that genuine spirit of primitive Christianity which we had

been so long fostering in her bosom and which she had religiously cherished there throughout the trying period of her merciless persecution. With this as her only endowment, she has been struggling for upwards of thirty years to perform the functions of a Christian Church in the face of all those difficulties and discouragements which religious licentiousness is well known to generate wherever it obtains the dominion: and our readers in our former numbers have been put in possession of the progress which she has made. Highly creditable to her as this progress is, it has been materially checked by the mortifying necessity of sending even those of her sons who were destined for the ministry, to be educated in seminaries where her own faith and worship were exploded, and where only those conceits and imaginations which had wrought her downfall, and which have since leagued themselves against all definite formularies of faith, prevailed. This new display of Christian energy therefore is one of very momentous import, and we should condemn ourselves as deficient in those feelings which our Creed binds us to cultivate in the article of "the Communion of Saints," if we did not take a very lively interest in the measure, and at least commend it to the good wishes of our readers for its success. \* In times of greater prosperity and fewer domestic claims upon us, we should do more than this; for whilst such vast sums are exported from our country for the making *schism Catholic*, it would, we confess, be gratifying to us to send out some small symbol of persevering attachment to the *Catholic Church*; and whilst society upon society are lavishing tens of thousands in propagating the UNITY OF COMPROMISE, AND INDIFFERENCE, we should have enjoyed beyond expression the obsolete singularity of having drawn together a few hundreds as our offering towards the maintenance of the UNITY OF FAITH.

*The Society for the Protection of Religious Liberty.*

Mr. Editor,

THE letter of a correspondent in your valuable Miscellany for December last, which so clearly states the whole case of the parish officers of Stretton upon Dunsmore, and of the prosecution to which they were subjected by the excitement and support of the PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY has a very strong claim to public attention. In this particular instance the Society have met with a set of men who were not to be intimidated into either submission or compromise, and thus their proceedings have been exposed in open court, and are made matter of public record. They have met also with those who are a consolatory exception to the too prevalent indifference towards the strides now making by religious faction to establish itself in power; and thus has vigilance and research been employed in collecting all documents explanatory of the transaction, and we are put in possession of a well authenticated narrative, confronting the truth with sectarian misrepresentations, and disclosing all the Society's manœuvres from the commencement of the attempt to disturb the parochial unity to its defeat.

I have been led by your correspondent's long-called for exposure, to bestow some pains on an enquiry into the origin, designs, and proceedings of this speciously designated Society. Your correspondent's references to the PHILANTHROPIC GAZETTE, directed me to one source of information; and where that failed me, the well-known materials of the EVANGELICAL MAGAZINE pointed out that journal as a promising substitute, and though not so copious in its details, it has been, except in one or two instances, my only auxiliary;

and I have further limited myself to the reports of what has passed at the Society's anniversaries, that whatever should be the issue of the investigation, it might, at all events, carry upon the very face of it unquestionable evidence of its authenticity, being the Society's own representation of itself.

The Dissenting Congregations in and about London, have for a long series of years, been in the habit of appointing annually, "Deputies to protect their Civil Rights," whose proceedings, in discharge of the trust confided to them, were so far from awakening jealousy that they scarcely excited public attention; it being indisputably the wish of the great body of Churchmen, that the civil rights of Dissenters should be respected equally with their own; and that they should have the fullest scope allowed them, for providing, in the way most satisfactory to themselves, for the security of those rights, and for facilitating the means of redress whenever real grievances occurred.

To a period as recent as the year 1811, this Corps of Observation acting in behalf of the three denominations of Presbyterians, Independents, and Baptists, was the only attempt at making a *common cause* of Sectarism, and maintaining its interest in the gross, by an association of persons at variance amongst themselves in their respective systems of religious opinion.

In that year, a Bill was introduced by Lord Sidmouth into the House of Lords, with the concurrence of the most respectable Dissenters, for the purpose of laying under restraint some encroachments of recent introduction, which were debasing conscientious dissent into religious licentiousness, and in many other respects abusing the Toleration.

For the more effectually opposing this legislative measure a special committee of dissenting deputies was appointed, and their success being complete, one of the banners set up



in token of their ascendant influence was the PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. *Evang. Mag.* July, 1811, p. 279.

The circular on this occasion flows, as might be expected, in a high strain of exultation. It represents "the Dissenters as vast in numbers," but "more important to the State for their *morals and usefulness*," still "easily to be broken" because "scattered as single twigs," and yet as "the only public body who neglect by union to increase their strength." It congratulates the whole fraternity on the auspicious circumstances, that "the propelling force of apprehended danger" from Lord Sidmouth's Bill, had "beaten down the barriers of prejudice by which Dissenters were separated," whilst the "attractive force of *sacred* principles had amalgamated them into a mass, which they trust will never be broken. This temporary union having" (as they proceed to state,) "produced a desire, unanimously expressed, that such advantages should permanently continue," and that "their perpetuity" should be promoted "by the immediate institution of the new Society." The structure of the Society is then briefly set forth, that it "is not to be a party or local combination, but A NATIONAL UNION of all Congregations of every denomination assembling under the Acts of Toleration," the effect of which is to be, that these Congregations, each of which is represented as "an *atom*" in its separate state, are by this "general harmonious, systematic combination" to be rendered, "through the *Divine blessing*, a rock which tempests of persecution will ineffectually assail;" and as a grand finale of the scheme, "an injurious attempt," (Lord Sidmouth's Bill,) is thus to be made productive of "permanent benefit," and to become "an additional demonstration that the *Great Ruler* of events

can out of evil extract unexpected good, and can cause even the wrath of man to turn to his praise."—*Evangelical Magazine*, July, 1811, p. 281—3.

It is a coincidence not to be suffered to escape observation, that whilst "*tempests of persecution*" are anticipated in the above address, as louring over Dissenters, and are at once employed as a pretext for the projected confederacy, and as a provocative to horrify the country congregations into it; another address simultaneously issued from the former protectors of their rights, congratulates them on "those unequivocal declarations against every species and degree of persecution, against every intolerant principle, which in the course of the discussion in question (viz. on Lord Sidmouth's Bill,) had been drawn from persons of the highest rank, the brightest talents, and the most efficient public stations in the country;" and, from symptoms so favourable, it goes on to augur not merely the same liberal administration of the present laws relating to them, which it testifies that they had so generally and so long experienced; but "the speedy approach of that fortunate period when the Legislature shall expunge from the statute book," which it declares them to "disgrace," all penalties, restrictions, and disabilities on account of religion." *Evangelical Magazine*, July, 1811, p. 278.

Ushered in by these opposite, but equally serviceable views of the state of public feeling with reference to dissent, the Society was established. Six hundred congregations, of all denominations, immediately united themselves with it; and within three months congregational collections, amounting to near 4000*l.*, were remitted, as the basis of a fund, for its support, besides individual contributions, of which (as it is stated) there is, from want of room, no specification.—*Evangelical Magazine*, Sept. 1811, p. 364.



To render its organization complete, the double responsibility of two Secretaries, Messrs. Pellat and Wilks, both of them Solicitors, was engaged; and that the nation at large might know *as little*, and the members of the confederacy *as much* as possible of its proceedings, the *unwritten* law of "custom" provided that it should "not print and *publish* a report, nor *advertize* its meetings," (*Philanth. Gazette*, May 26, 1819.) "whilst its more palpable statutes gave security, that reports should be transmitted to every congregation con-

tributing to the Society," so accurate in the intelligence communicated, as completely to dispel the ignorance which Dissenters have so frequently deplored. *Evangelical Magazine*, July, 1811, p. 281, 282.

Such, Mr. Editor, is the sketch of the origin and constitution of the SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY, which the documents referred to, have enabled me to prepare for the information of your readers; its proceedings shall be the next subject of investigation.

Your obedient servant,

SCRUTATOR.

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#### REVIEW OF NEW PUBLICATIONS.

*The Claims of the Established Church to exclusive Attachment and Support, and the Dangers which menace her from Schism and Indifference, considered: in Eight Sermons, preached before the University of Oxford, in the Year 1820, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By Godfrey Faussett, M. A. late Fellow of Magdalen College. Oxford. 1820.*

THE general scope of these Discourses is so plainly expressed in the title prefixed to them, that the outline which we deem it our office to give of the important argument which they contain, can hardly require to be prefaced or explained. We will only premise therefore, that all enemies of the Church, who do not regard her doctrines as unscriptural, will, if we mistake not, find in this volume of Bampton Lectures, the reasons of its discipline so justly explained, and the importance of preserving that discipline so ably asserted, that if they be but men of tolerable fairness, they will hardly be able to avoid a feeling of regret that they are at enmity with a Church

which can sustain its cause by a line of argument so powerful and so direct. Still more certainly may all its irresolute members find in these pages ample reason given to them for becoming its resolved and ardent friends, and if its friends, the friends of order and soberness, and of the authority which prescribes and regulates its movements.

According to the plan which the able author has laid down, the first Sermon is a sort of introduction to the rest. Not entering into any regular argument on the nature of schism, or the character of that Church from which all defection must of course be schismatical; this first sermon is chiefly occupied in preparing the reader to form a just estimate, in the present momentous times, of the great importance of the question at issue, and in inculcating the manifest duty of paying the same, and an equally willing obedience to all the positive institutions of God, which we pay to his injunctions in the moral law. It is not, of course, the meaning of the author that justice, mercy, and faith, are not always to be accounted "weightier matters" than any thing which is mere ceremony or discipline, but that a discipline *pre-*

*scribed by just authority*, (for in all cases all depends upon that), may be no less, and no less properly, a Christian duty, than the belief of the principle on which it is founded may properly be entitled Christian faith: that the practice of the duty may be no less, and no less strictly, incumbent on us than the belief of the principle; even though that duty, to our apprehensions at least, is not possessed of the same *inherent* importance which seems naturally to belong to the principle. This is the very lesson which the history of Naaman, which the author refers to in p. 240, seems to have been specially intended to teach. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Judah? May I not wash in them and be clean?" But why, if God prescribed to Naaman the use of one river rather than another for the purpose of cleansing his leprosy, should we be unwilling to think that he may have affixed his seal to one form rather than another of Church discipline. We say not that the one case proves the other; but what we say is, that the two cases are analogous, and that the analogy is far more than sufficient to do away all imaginable improbability of God's interfering in the discipline of the Church. And the whole history, it may be justly said of the Jews, is one continued argument of the same sort.

The second Sermon presents a summary statement of the nature and criminality of Schism, and observes justly, that in the

"Last pathetic discourse" of our Saviour himself, "with his disciples, the point which he is the most solicitous to enforce, and which he labours to impress on their minds with such affectionate earnestness, is the necessity of a strict observance of the unity of his Church; that his last bequest to them was 'peace;' his parting injunction, that they should 'abide in him' as 'branches' in 'the true vine,' and love one another 'as he had loved them;' his last prayer, not only for his own immediate disciples, 'but for them also which should believe on him through their word, that they all might be one.'" P. 55.

The language of St. Paul, as might naturally be expected, since he had to combat those divisions existing, which in the life time of his blessed Master had not yet kindled into actual being, is eminently decisive against the sin of schism; and our author rightly adds, that

"It is not necessary, in order to constitute 'this sin,' that men should have proceeded to an actual separation from the Communion of a Church. A factious adherence to particular individuals or parties in religious matters, a neglect of subordination, or a violation of established order, are quite sufficient to substantiate the charge in the sense intended by the Apostle." P. 52.

In truth such faction as is here described seems to have been the crime *more* in the eye of the Apostle throughout the whole of the two Epistles to the Corinthians, than any other of those numerous objects which his most comprehensive genius embraced. The rest of this Sermon exposes the evasions by which schismatics try to repel the charge of schism, such as their position that the sin of schism has reference only to separation from the *invisible* Church, and concludes with an application of the argument to the religious divisions of our own country.

The third Sermon argues the necessity of Episcopacy in a legitimately constituted Church, "its divine institution is traced in the writings of the New Testament, and confirmed by the universal practice and unvarying testimony of the early Church."

The fourth proceeds to discuss its permanent obligation, or that question which law forcibly argues,

"Whether an instituted particular method of continuing the priesthood be not necessary to be continued? whether an appointed order of receiving a commission from God be not necessary to be observed, in order to receive a commission from him?" *Law quoted*, p. 171.

Our author then refutes conclusively the objections which are commonly made to the apostolical insti-

tution, or to the existence from the earliest times, of an order of bishops possessed of powers more extensive than those of presbyters, and establishes the certainty of that uninterrupted succession which we claim for our own Episcopal Church. He then argues forcibly and incontrovertibly against the objections which are raised on the other side against the legitimacy of Protestant bishops, because their succession is necessarily derived through a Popish or a corrupted channel.

"The unfounded prejudice which would reject Episcopacy as itself a portion of Papal corruption, can require no confutation after tracing its origin to ages far antecedent to the rise of the Papal power. I would only remark on the grossness of the error which would consider the Church of Rome as even friendly to episcopal authority. By the unprecedented subjection of bishops to the absolute dominion of the Pope: by raising into consequence the various orders of regular clergy in total independence, on episcopal jurisdiction; and finally by systematically fomenting the religious divisions of those whom she could no longer retain within her own pale; she has done so much both to depress and to destroy episcopacy, that some have not hesitated to declare, that the true source of Presbyterian innovation was to be found not at Geneva but at Rome." P. 183, 184.

The conclusion of this discourse displays so well and so fairly the author's merits both as an arguer and as a preacher, that we cannot resist the temptation to transcribe, though we must warn the reader that in omitting the notes which accompany it, consisting chiefly of proofs and citations, we deprive it both of ornament and of strength.

"Of all the principles of Christianity, it would perhaps be difficult to select any one, which for ages maintained its ground less questioned or less resisted than that of the episcopal transmission of the Christian priesthood. Of the very existence of the Church of Christ on any other than an episcopal foundation, our pious forefathers had no conception whatever. It was reserved for the aspiring genius of a comparatively recent æra, to effect discoveries which for fifteen centuries had baffled the

penetration of mankind; to develope mysteries hidden from the contemporaries and fellow labourers of inspired Apostles; to throw contempt on principles which the blindness of heresy and the rancour of schism had not hitherto presumed to violate, to sow the seeds of interminable divisions, and supply the advocates of Papal tyranny with the only plausible arguments they ever possessed against our glorious Reformation.

"It is well deserving our attention, however, that the original framers of the Presbyterian discipline, so far from professing that decided hostility to episcopacy which their successors afterwards adopted, distinctly avowed: 'their veneration for it, and pleaded necessity alone as their excuse for its rejection, inextricably implicated as they found it with corruptions and usurpations of Rome. And Calvin himself pronounced those to be 'worthy of every anathema' who would not reverence it, and submit themselves to it with the utmost obedience, where it was to be met with in its legitimate form.

"But awful is the hazard to those who once desert the beaten path of truth for the bye-ways of error and schism; and impressive is the lesson afforded us by the followers of this deplorable innovation. Commencing with modest apologies for their unwilling rejection of a discipline, whose superior claims they even professed to allow, they soon became enamoured of the work of their own hands;—they searched the Scriptures, and imagined that they could discover in the imperfect notices of the proceedings of the infant Church, the very model of their own inventions; until, at last, they scrupled not to arrogate to themselves exclusively every claim to holiness and truth; and scarcely less departing from the principles of their founder, than from those of the primitive Church, they denounced episcopacy as an unauthorized usurpation, intolerable to man, and in the sight of God, unholy, and anti-christian, and abominable.

"From the attacks of those daring innovations, for a time but too successful, it pleased the Almighty to grant our Church a signal deliverance; an earnest, we might humbly hope, of his still continued favour and protection, if the profane indifference of too many of her professed adherents were not a far more reasonable cause for alarm, than the direct hostility of her avowed opponents.

"Far be it from us to speak, or even to think uncharitably of these, the comparatively innocent posterity or the original authors of the separation. Educated as they are in principles which come recommended

to them by the claims of prescription and hereditary attachment, who shall expect them to be adequately sensible of their devious course?—or, if they were, who shall assert that, in those cases at least where the system has been legalised by the solemnity of national decisions, the remedy is now either obvious or even readily practicable? But with regard to those, who, having been matured in the bosom of a pure and apostolical Church, shew themselves insensible to the blessing, and indifferent to its preservation, is it difficult to pronounce whether our predominant feeling should be regret for their dereliction of principle, or apprehension for its too probable consequences.

“Without pretending to search for argument in proof of what is altogether self-evident, I would ask, whether the most cursory glance at the disorganised condition of the Christian world is not sufficient to convince us, that the only chance of reunion depends on a recurrence to those principles, to the desertion of which these disorders may be traced? whether, if Christians are once more to be restored, as relying on the gracious promises of God, we humbly trust they will be, to ‘one fold, under one Shepherd,’ it must not, to human apprehension at least, be under the paternal sway of a mild and enlightened episcopacy, equally free from the chilling despotism of popery on the one hand, and the factious and turbulent, and scarcely less overbearing spirit of presbyterianism on the other?”

“Of this good ‘*leaven*,’ a remnant, yea, praised be God for his mercies, far more than a remnant, is yet left to us. Be it ours then to cherish that ‘*leaven*,’ which in his good time may ‘*leaven the whole*’ mass of discord, and confusion, and schism. And if the unbiassed suffrage of foreign nations once pronounced our Church ‘the light of the reformation;’ if the compassion of God, notwithstanding her manifold imperfections, still allows her to preserve her purity of doctrine, and her truly apostolical polity; still permits her to remain, beyond all question, the most eminent branch of protestant episcopacy;—be it ours to manifest a more lively sense of these inestimable blessings, a more earnest zeal for the maintenance of principles too long neglected and impugned: that so she might hereafter be ‘set up as an ensign to the nations,’ as a light to ‘guide’ their returning ‘feet into the way of peace.’”—P. 191—199.

Sermon V. on the necessity of a priesthood, directly authorized by

a divine commission, states, first, from the Scriptures of the Old Testament, that, from the remotest period, it has been the ordinary method of God’s providence to communicate his blessings, and inflict his judgments, by the intervention of *deputed* agents, (p. 208.) and this, both in the patriarchal times, and afterwards, by means of the levitical priesthood. The author then argues (p. 215.) that the Gospel dispensation, though it has superseded the levitical priesthood, has introduced another to the validity of whose ministrations the divine appointment is still indispensable.

“Neither,” he adds, “is it without ample cause, that this necessity of hearing and obeying their appointed teacher is imposed on the followers of Jesus: and if they are thus required to pay submission to a man ‘of like passions with’ themselves, assuredly it is not for his honour, but for their happiness, not as useful to him, but as beneficial to themselves. They are required to attend on his ministrations, because it has pleased God to constitute him the ordinary channel of conveying his spiritual blessings;—because, though ‘taken from among men,’ he ‘is ordained for men in things pertaining to God,’ ordained for the sake and benefit and assistance of men, in all that relates to Almighty God, and to that eternal salvation which God only can bestow;—because the ministers of the Gospel are ‘ambassadors for Christ,’ and like all other ambassadors, are the authorized messengers of their Sovereign, and exclusively charged with the glad tidings of his kingdom;—because to them, and no others, God ‘hath committed the word of reconciliation;’—hath committed it to them, to make his gracious offers of peace and pardon to returning penitents, and appointed their office to be essentially instrumental in sealing their reconciliation with himself.” P. 218—220.

No part of this volume is more masterly than the conclusion of this fifth sermon, in which the writer vindicates completely, from all imputation of arrogance, those assertions of the importance of their office, and of the exclusive claims to support, which the Christian clergy are called on to make.

"God's greatness is often most effectually magnified by the weakness of his instruments. And that we may not be induced to glory in men, and learn to think of men above what is written; that the eye of faith may be guided to its proper object, and that the divine agency may not be overlooked in the thoughtless admiration of its humble ministers, 'the foolish things of the world' seem, on many occasions, to have been purposely chosen 'to confound the wise;' and we have this inestimable 'treasure' of the Gospel 'in earthen vessels, that the excellency of the power may be of God, and not of us.'

"But by the less enthusiastic, and more numerous portion of objectors, by those who are disposed either to deny entirely, or to reduce to comparative insignificance, the claims of ecclesiastical authority, it has been contended, that the powers thus asserted for the Christian priesthood, are of a nature so extravagant, as to place the laity altogether at their mercy; to interfere in some measure with the prerogative of God himself, and to encourage in the clergy a degree of spiritual pride, altogether inconsistent with the religion of the lowly Jesus. If, indeed, an absolute and unconditional authority were claimed by them, the objection might have weight. But assuredly so despotic a control is neither pretended or imagined. Was it ever conceived that none could be saved but those whom the clergy might think fit to absolve? that the capricious or mistaken refusal of the sacramental rites could injure him who was thus unjustly excluded? Are we to believe that Abimelech would have continued in affliction, if Abraham had withheld his intercession?"—P. 234, 235.

"It is not the least among the trials of the clergy, at the present day, that they cannot assert their exclusive claims to the exercise of the Christian ministry, and vindicate the honour of their divine commission, without being thought to seek their own glory, and incurring the charge of arrogance and spiritual pride. What charge, however, could have less foundation in truth and reason? Can those be fairly chargeable with arrogance, who regard themselves but as humble instruments in the hand of God, acting by his sole appointment, possessing no efficacy in the communication of grace and pardon, from any personal qualification of their own, and none whatever so long as they act in conformity to his sovereign will? Can they derive any encouragement to spiritual pride, from the recollection that, if they perform their office according to the inten-

tion of him who appointed it, the benefit accrues, not to themselves, but to others; but that, if they neglect or abuse it, themselves and none else incur the guilt and punishment.

"But if they are, nevertheless, convinced, by the word of God himself, that they bear his sacred commission, must they be deemed arrogant for having the courage to avow it? Is the ambassador censured as presumptuous for declaring the errand on which he is sent? There is a 'woe' denounced against them, if they 'preach not the Gospel:' will they be exempted from that woe if, through an unworthy complacency with the humour of their profane contemporaries, they suppress all mention of their divine commission, and leave their people inadequately impressed with the importance of their sacred ministrations, by which grace and pardon are to be conveyed to their souls, the souls for which themselves are appointed to 'watch,' the souls of which themselves must give account." P. 237—240.

We must now be brief in what we have to say of the remaining Sermons. The object of the VIIth

"Is to point out the necessity of some degree of external form towards maintaining the internal spirit of religion among men;—to prove the authority of the Church, in appointing such regulations as she deems to be conducive to the decent and profitable celebration of religious worship, and the duty of general submission to that authority, so long as it is exercised within its due limits, and violates no principles of superior obligation; and to shew not only the strict lawfulness of the course pursued by our own Church in these particulars thus left to her discretion, but the positive and important benefits resulting from her decent and edifying forms, and more especially from her admirable Liturgy, in comparison with the supposed advantages of the very opposite mode which has been adopted by her adversaries." P. 250, 251.

The VIIth Sermon is on the Alliance between Church and State, a doctrine implied in almost the whole history of our religion, from the date of its first establishment under Constantine. Warburton's argument is here cleared of its redundancies, and very clearly and logically put: and the discourse ends with a very powerful appeal to



all who are interested in the welfare of the Church, on the importance of restoring, in some effectual measure, ecclesiastical authority and discipline. That some restoration of its discipline is much wanted, its true friends, we believe, have long been convinced; as we purpose soon to enter upon the subject at some length, we shall not now discuss the different plans that might be suggested; or even enumerate their advantages and disadvantages. Mr. Fausset wishes to restore the convocation to the rank of a deliberative and efficient assembly.

Sermon VIII. is on toleration and test laws, and on tests as necessary to the defence of those privileges of which, on the principles of the alliance, the Church is put in possession. Here the author argues incontrovertibly that

"What is usually termed the *Catholic question*, cannot, with any show of reason, be considered to be simply this: whether a papist be equally entitled to our confidence with other sectaries, which might, perhaps, in our own case, be safely answered in the affirmative: but whether any sectary whatever ought to be fully admitted to the same political rights, as the members of the national church: to which I cannot but reply, decidedly, in the negative. For which of them could we consistently and fairly admit to the exclusion of the rest? and if all were admitted, where could we look for those exclusive privileges which constitute the very essence of an establishment, and for that security from hostile encroachment, which might ensure its permanence and peace."—P. 345, 346.

He then proceeds in a line of argument not less original, we believe, than it is ingenious, to contend that test laws are no less judicious, as they serve to give an encouragement to conformity, than as they serve to exclude from stations of power, the absolute and avowed enemies of the Church.

"It will not," he says, "I presume, be contended, that the larger portion of individuals in this or any other country, are sincerely pious, and warmly attached to

religion for her own sake. Of those who are so among ourselves, some most certainly are to be found among the multitudes who have seceded from the church. And the remainder, that faithful band, who love her from the purest motives, and with undivided affection; who would abide with her in every extremity, and shed their blood in her defence, must be infinitely unequal to her protection, if ever they failed in attaching to her cause a competent share of that religious indifference which too plainly comprehends the great bulk of the community.

"Now, as this aid is absolutely necessary to her security, so are the means of obtaining it most simple and infallible. For the self-same laws which exclude the non-conformist from those situations of political authority, which would put him into a capacity for injuring the Established Church, may be viewed in the additional light of an encouragement to conformity itself; and where no difference of opinion existed of sufficient moment to involve the sacrifice of duty and conscience, would naturally and effectually lead him to embrace her communion. Where the higher motives have lost their influence, we must condescend to employ the ordinary resources of human policy:—we must hold out some effectual encouragement to religious unity: we must make it men's interest to support, what they would otherwise be disposed to neglect.

"Of those who now rank as members of the Established Church, and in fact contribute most effectually to her safety, how many must even clarify herself admit to be totally destitute of Christian faith!—how many more are there whose confirmed indifference could never of itself have attached them to any religious community whatever! They have, nevertheless, joined her standard; and why? because she is the religion of fashion and of the State: because they have discovered that she is the only direct and unobstructed road to the more distinguished honours and emoluments; or, because their ancestors having made the same discovery, the prejudices of their education have been fixed accordingly.

"Now, whatever we may think of the character of such men, yet so long as numerical superiority is necessary to the existence of our Church as an establishment, their aid is not to be rejected. But shall we expect to retain that aid on the comprehensive principles which distinguish the liberality of the day? when all the exclusive rights of the Church should have been finally abandoned, when our especial favours were



no longer conferred on 'them who are of the household of faith':—when every department of the legislature, ever post of honour and authority, of trust and profit, should be equally within the attainment of every sect and persuasion, religious or irreligious, to which of all those minor, but certainly most prevailing motives, should we look for retaining the aid in question? Could we depend on *fashion*, whose caprice might shortly enlist her in the service of every one of the more plausible heresies, when the Church had lost all that appearance of superior consequence, which could attract her? Could we rely on *ambition*, whose views would be alike unobstructed in the conventicle as in the church? Could we hope to engage *self-interest* in our behalf, without one single advantage to offer to her acceptance? or rather, could we have any reasonable expectations of retaining her even in a state of neutrality, when the prospect of sharing in our spoils must inevitably turn the scale against us?

"Of all the motives of attachment, not strictly religious, one only could be, in any degree, relied on, and that but for a season. The prejudices of education, and the impressions of early life, would no doubt retain some advocates for the church, as the establishment of their fathers, and the object of their habitual veneration. It does, indeed, appear *possible*, that this principle might for some few years preserve from total ruin the falling fortunes of the Church. But the source from whence it flowed would, from obvious causes, be daily becoming less and less copious; and long before it should be finally exhausted, it would have ceased to oppose any effectual resistance to that sweeping tide of more prevailing motives, whose continually augmented current would set directly against it.

"In a word, if there be any truth in what has here been advanced, one most powerful argument for rejecting the claims in question lies within this short and simple compass:—whilst we maintain those exclusive privileges which tempt indifference to join our party, 'those who are not against us, will be for us;' but if ever, in compliance with the headstrong temper of the times, we consent to relinquish these privileges, indifference must infallibly operate as schism, and 'those who are not for us, will be against us.'" P. 348—353.

After this argument for the advantages of a test, the author proceeds to remove those objections which are ordinarily made to it as

inconsistent with justice, and recurs, in conclusion, with his usual energy, to expose the evil of that religious indifference, which is unconcerned for the dangers of the Establishment, and which, if we look to the true motive from which it proceeds, is to be attributed in the majority of cases, to a carelessness for the interests of religion itself.

To this imperfect sketch of the subjects of these sermons, we can now only add our earnest recommendation of them to all persons, and we would still hope there are many, who approach the subject with that powerful interest which we ourselves sufficiently feel. We understand that the work has met with a favourable reception from the public, and we cannot but congratulate the Church and its friends upon the proof which is thus furnished of the increasing popularity of those sentiments upon Church government, which have long ago been advocated in the incomparable letters of Law to Bishop Hoadley, and in Mr. Sikes's valuable work upon Parochial Communion. Mr. Fausset is evidently much indebted to both these writers, and we rejoice in any event which gives additional circulation to these principles.

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*An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives. By John Penrose, M.A. formerly of C.C.C. Oxford; and Author of the Bampton Lecture Sermons for 1808. 420 pp. 8vo. 10s. 6d. Baldwin. 1820.*

A SURVEY of the various systems by which philosophers undertake to make men good and happy, has frequently been recommended as a short and easy method of establishing the importance of revelation. And this mode of arguing becomes more conclusive from day to day. Since, in spite of all the assistance that philosophers have derived from

Christianity, they are neither more convincing nor more unanimous at present than they were two thousand years ago. In fact, for all purposes of practical utility, the ancient heathens are decidedly superior to the modern. The former, if they knew less, made a better use of their knowledge; the latter, if they have the advantage of a greater degree of light, have yet so obstinately closed their eyes against its sun and centre, that they are afflicted with what nearly resembles a judicial blindness. The altered circumstances of their hearers subject the latter to another difficulty. The most illiterate Christian may have accurate notions of duty, obligation, and virtue; and until these notions are obliterated, or at least perplexed and disarranged, the labours of a modern philosopher can produce no material effect. Hence he entertains a hearty dislike to common sense; paradox is his favourite pastime, and his safest retreat. And if he misleads the Christian moralist by his subtlety and speciousness, he disgusts the admirers of natural religion by his folly. "The privilege of reason," says Hobbes, "is allayed by another, and that is by the privilege of absurdity, to which no living creature is subject but man only; and of men those are of all most subject to it that profess philosophy. For it is most true, that Cicero saith of them, somewhere, That there can be nothing so absurd, but may be found in the books of philosophers." Hobbes never made a truer observation; and his commentators may fairly add, that of all the absurd philosophers whom the world has seen, none is more conspicuous than Hobbes himself: who by a gross abuse of great natural ingenuity, and great natural eloquence, reared the fabric of despotic power upon the basis of an original contract, and rested the cause of immorality, and of materialism, upon the Scriptures. But his talents, and his free use of his peculiar privilege, have influenced

most subsequent writers upon morals and metaphysics, and some of the principal defects in the volume before us may be traced to the opinions which Hobbes or his answerers introduced.

Before his time, the English imported their ethics almost entirely from the Continent; and the state of the continental ethics, as it is described in the preface to the *Ductor Dubitantium*, leaves no room for wondering at the ready admission which Hobbes and his followers obtained. The Schoolmen had busied themselves in perplexing what God had made plain. "Of the excellent and easy rule, *Spoliatum ante omnia restituendum*, *Gabrielius* brings no less than threescore and ten limitations; and to make all questions of that sort, and of the rule of conscience indeterminable, *Menochius* hath seven hundred ninety and eight questions concerning *Possession*; and who is sufficient for these things?" The writers on Canon Law were no better; the title of the law itself was *Concordantia discordantiarum*, and one of the interpreters of the *Decretum*, which is the best part of the canon, sets out by informing us that the word *Decretum* hath five and twenty significations. "So that there is a wood before your doors, and a labyrinth within the wood; and locks and bars to every door within that labyrinth, and after all, we are like to meet with unskilful guides." These circumstances may help to shew why Hobbes became popular; and the following remarks of Skelton (*Deism Revealed, Dial. viii.*) explain the manner in which that popularity has influenced later times. "Hobbes's system at length yielded to an opposite one set up by Bishop Cumberland: this great divine represented human nature in a more amiable light, and spoke of mankind as benevolent beings, governed by a law of nature clearly pointing out their duty to them, and enforcing the observance of it, not only by pleasing self-approbations on doing

good, and by painful self-convictions and remorse upon doing evil, but also by a natural sense of religion.... On this foundation, laid by the Bishop, all the moralists, whether divines or others, have since that planned their writings; but not without carrying their principles to a much greater length than he did. One who peruses their books, can hardly help thinking they looked on man as a being who stood in no need of assistance, either to make him an able divine or a good man. They have told us that the religion and law of nature are clearly revealed in the breast of every man; are of great, if not of sufficient force, are eternal, indispensable, and bind the Deity himself.... These opinions have shewn themselves almost in every pulpit, and produced a set of moralizing sermons, in most of which it seems to have been forgotten that there is still extant a book called the word of God."

These assertions are exaggerated even as they apply to the times for which they were written; and many noble exceptions to the practice condemned by Skelton, have subsequently appeared. But still his leading sentiment is far from incorrect; and it happens, remarkably enough, that of the two writers who are most frequently quoted by Mr. Penrose, in the volume upon which we are about to comment, the more distinguished, viz. Bishop Butler, directed his leading sermons especially against Hobbes, and has had the merit of refuting him by arguments not justly liable to the exceptions which Skelton takes to Cumberland; while the other, Mr. Dugald Stewart, by uniting Butler and Cumberland, and pushing the doctrines of both to excess, has furnished us with the outline of a system of moral philosophy which stands in no need of revelation, and is obviously intended to supersede it. But we shall revert to this topic before the conclusion of our remarks.

Another mischievous effect, which may be traced to the same source, is the dearth of valuable moral writings which this country has experienced. Attention has been directed in morals, as well as in theology, to separate and controversial dissertations, instead of to compact and complete systems; and the country which, during more than two centuries, has produced such a series of eminent writers, the country of Locke, and Clarke, and Butler, is not yet possessed of a standard work upon ethics. Nay more, so unsatisfactorily has moral philosophy been treated, that the very name has fallen into disrepute; and we find a learned and pious prelate, about sixty years ago, condemning the whole study as fruitless, and even pernicious. "That such kind of learning," says Bishop Horne, "as that book (*King's Origin of Evil*) is filled with, and the present age is much given to admire, has done no service to the cause of truth; but, on the contrary, that it has done infinite disservice, and almost reduced us from the unity of Christian faith to the wrangling of philosophic scepticism, is the opinion of many besides ourselves, and too surely founded on fatal experience." The Bishop's incomparable biographer quotes and applauds this declaration; but while we admit with them both, that our ethical writers have often been in error, we cannot see why the whole science should therefore be condemned; and we suspect that very serious evils have been the consequence of its unqualified condemnation, coming, as in the present instance, from persons of such high authority in the Church, as Bishop Horne and Jones of Nayland. The great business of a Christian teacher is to apply the principles of Christianity to the improvement of his flock; and unless he carefully studies both the dispensation that is committed to him; and the nature of those for whose instruction and benefit it is

designed, we know not how he can apply the one to the other with accuracy or effect. It is certain that the erroneous views and doctrines of enthusiasts are attributable chiefly to their ignorance of moral science; it is probable that the lessons of the regular Clergy would be more efficacious, if the nature, and appetites, and affections of men, had been studied by them with greater regularity and perseverance; and the sceptic would be deprived of a principal source of his influence, if we were no longer obliged to study natural religion in his school; but could find the science of ethics as briefly and perspicuously unfolded, and as firmly established in Christian as in heathen writers. We believe that the argument may be carried much farther. For the more systematically we study the theory of natural religion, the more clearly shall we perceive the necessity and value of revelation; and in an age in which atheism at least is out of fashion, and the advocates for licentiousness are either few or silent, Christianity cannot better be promoted among reflecting men, than by shewing that it rises fairly and naturally out of the soundest philosophy; and that every theory of moral obligation, of virtue, of prudence, and of self-controul, is either consistent with Christianity, and is strengthened and confirmed by the Gospel, or is sophistical, self-contradictory, inconclusive, ineffectual, and false.

On these grounds, we were highly gratified upon taking up Mr. Penrose's work, to find that his "intention was no less than to apply to the whole science of morals the principles of religion," and to shew "that the two sciences of religion and morals are in fact one;" and whatever opinion we may be compelled by impartial criticism to pronounce respecting the success with which his endeavours have been crowned, we have no hesitation in speaking in high terms of the nature

of his task, and of his qualifications for a satisfactory accomplishment of it. He appears to be warmly attached to the science which he cultivates, and to have ransacked all that is most valuable in ancient and modern literature, in the course of his ardent and well-regulated pursuit. His religious sentiments are those of a pious unsophisticated clergyman; and he decides upon the moral questions that present themselves to his notice, in a tone which is, at once, amiable, judicious, and correct.

The first remark that we have to make may be thought rather unreasonable, because it applies to what the volume does not contain. And the only defence which we have to offer on the occasion, is that the title page led us to anticipate more than we have found. "An Inquiry into the Nature and Discipline of Human Motives," appears to call for a more precise investigation of what we include under the term *motive*, than can be found in the volume before us. Mr. Penrose assumes that our affections, our desires, and our appetites are the motives, and properly speaking the only motives, by which we are influenced: and he divides these into moral and immoral, and into general and specific; but his reasons for the first assumption, are at best merely intimated, and we have no investigation of its merits or defects. We are aware that Mr. Penrose wishes to steer clear of metaphysics; and it is probably upon this ground that he made the omission of which we complain. But as the *nature* of motives is a metaphysical subject, the ground is obviously untenable; and when he denies that habit has properly speaking any motive power, (p. 29.) and when he intimates that conscience is the regulator of motives, and not a motive itself, his assertions if true at all, are metaphysically true; and must be proved so by a subtle mode of reasoning. Locke, in one of the least satisfac-

tory chapters in his Essay, viz. the chapter on Power, makes *uneasiness* the great spring of human action, the moving force which actuates the desires and the will. And one of his most judicious and partial commentators, Tucker, substitutes *satisfaction* in the place of uneasiness, and represents the former as the prime mover of the human mind. The alteration however, though an amendment is rather verbal than real; for the uneasiness which arises from the want of any thing, and the satisfaction that is anticipated from its possession, must always be co-existent, and of equal force and effect. But Tucker talks much more to the purpose when he says that "a motive is the prospect of some end actually in view of the mind at the time of action, and urging to attain it." And he adds a little farther on, that as Hermogenes was a singer even when he did not sing; and the cobbler retains his name after he has shut up his stall, and sits among his fellow toppers at the two-penny club; so motives still preserve their character with us while they lie dormant in the box, and do not operate in the scale. The introduction of motives by one another, is thus happily illustrated. "Your coachman entered into your service for a livelihood; this led him to obey your orders, which directed him to take care of your horses; this put him on providing hay for them, and that induced him to inquire where the best was to be had. While on his way to the market he thinks of nothing but the shortest road to get thither; this therefore is the sole motive he has now in view, but if the prior motives had not operated, none of the subsequent would have had any influence on him." In another part of his work having subdivided motives into four classes, viz. motives of pleasure, use, honour and necessity; he produces the following instance where they are all four in view at once. "A man on bespeaking a suit of clothes

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may do it because his old ones are worn out, and he must have something to put upon his back; he may choose his piece of cloth from the closeness and strength that may render it most serviceable, he directs the cut and make so as to appear fashionable, and perhaps orders a dab of gold and silver lace to please his own fancy." Similar illustrations might be produced in much greater abundance; and though they do not shew, nor are we by any means confident that it can be shewn that Mr. Penrose is in the wrong when he uses the term motive as synonymous with the affections, desires, and appetites, yet they do prove that in common parlance the word has a wider acceptation; of which the incorrectness should not be merely assumed but demonstrated. The remark is more important because we are confident that the difficulty which most readers will experience on the first perusal of Mr. Penrose's book, is mainly, if not entirely, to be attributed to the use of the word motive as synonymous with affection and desire; and we apprehend that the greater part of the obscurity might be removed by an introductory chapter, upon his own and upon the ordinary signification of the term.

But we proceed to what the volume does contain. The preface gives a general outline of the whole; and informs us that the first part describes that character of mind at which all men should aim who embark wisely in the pursuit of true happiness, the desire of happiness being both the greatest of motives and that motive which is most appealed to by religion. The next point is to make an estimate of the means by which we may be enabled to pursue and obtain the moral object which has been laid down. But the reader will be better able to understand Mr. Penrose's design, as well as the remarks which we have to offer both upon the plan and upon the execution of it, after he has read the following analysis of the con-

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tents of the volume: an analysis to which we are confident that Mr. Penrose would not object; but would admit it to be a fair though brief view of his system.

The main principle is, that all systems of morals, which do not assume, as the first end of the science, the best preparation which it is possible to make for the happiness which man may hope for in a future state, are essentially either false or imperfect. Of a complete morality the basis is religion. Justice and benevolence are inadequate measures of it: and the human *motives*, which, in Scripture language, are spoken of generally as qualities of the *heart*, not the external acts to which they impel, are the immediate subjects of moral culture and discipline.

On this principle the present treatise is founded; and the different parts of it, excluding from view the collateral matter introduced, may be arranged under the following propositions.

I. The best preparation for future happiness consists in the attainment of a certain habit or character, which may be described in general, (that is, if we presume the governing power of conscience) as made up chiefly of the religious or moral qualities of humility, justice, and temperance, of benevolence, gratitude, and devotion, or as consisting partly in the just vigour, and partly in the correct regulation of the affections, desires, and appetites, the specific motives which are natural to our frame.

This character, justly balanced and composed, is the true object or pattern of human life. The first part therefore of the volume treats of those motives which may in themselves be properly regarded as moral qualities, and of the place and uses of each of these motives severally in the composition of the character so described; that we may thus acquire an accurate conception of the end which every wise man should pursue. (Part i. chap. i.—iii.)

II. Those motives which may properly be regarded as moral qualities (presuming, as before, the governing power of conscience, and the jurisdiction of reason or intellect,) are the virtuous *affections* only. The *desires* may indirectly be instrumental to the attainment of some true object of morals, and it is always indispensably necessary to keep both the desires and appetites under restraint; but *desire* and *appetite* are never moral *per se*. These positions are in strict dependance on the religious principle, and are eminently confirmed and illustrated by the peculiar doctrines of Christianity. (chap. iv.—vi.)

III. In the succeeding chapters are considered in turn the affections of piety, benevolence, sympathy, and friendship, and the nature and place of each of these feelings in the composition of a truly excellent character; and it is shewn particularly that while the limit or degree, in which every other principle should exist, is controlled and indicated by its subservience to piety, (the dictates of piety and of an enlightened prudence being in all respects co-extensive) true piety, though comprehending all other virtues, is not itself comprehended in any. (chap. vii.—x.)

IV. A chapter follows on the malevolent sentiments, (chap. xi.) another on temper, (chap. xii.) and another in conclusion on that *regulation* of the natural *desires*, which is essential to virtue or excellence. (chap. xiii.)

And thus is completed that delineation of character which forms the object or moral pattern of human life.

## PART II.

In the second part of the treatise are considered the means by which this object is to be gained, or this character to be acquired by man.

I. And here, after some previous observations on the powers with which man is endued, and the circumstances in which he is placed,



points which it is of course necessary to fix before we can enter rationally on any pursuit, the first position is that the primary rule for all who would aim at the acquisition of moral excellence, "a rule which is at the very root of morals, and to which neither in nature nor import any other is comparable," is to obey in all things the dictates of conscience. (chap. i.—iii.)

II. Under the strict and universal government of conscience, the active pursuit of some object or other becomes the natural and proper food of the mind. But it is of the nature of every one of these pursuits to be prompted by some motive or other. (chap. iv.)

III. The pursuit of the objects of the moral *affections*, those of the affection of piety in particular, is the sort of pursuit, which, where circumstances permit, is by far the noblest, and has the best results. (The importance of these affections as moral habits was before considered in the delineation of moral character contained in the first part of the volume.) (chap. v.)

IV. But circumstances, in the greater number of cases, restrict men to some subordinate pursuit, as the technical business or occupation of life; namely, to the pursuit either of some object of *desire*, or of some object of one of the natural *appetites*. Still, however, all these subordinate objects are to be pursued in just dependancy on the moral motives, as the natural fruit which those motives produce, or as being instrumental to their growth or production. (chap. vi.)

V. What remains, therefore, is the particular discussion of the nature and uses of the several desires of knowledge, power, money, and honour. Thus is added to the consideration of all those motives, which were before shewn to be actual virtues, or actual constituents of the moral character, that of the motives which are *instrumental* to virtue; and thus is completed, by this view

of human motives, a general scheme of the whole practical application of the religious principle to the mind, the particular case only of the regulation of the appetites being, for given reasons, omitted. (Chap. vii.—x.)

VI. The last chapter (chap. xi.) is meant to illustrate the general scope of the doctrines so proposed; and there is a brief Appendix on some incidental questions, which belong principally to the science of metaphysics.

The most cursory perusal of this analysis will have sufficed to convince the reader that the work is compactly put together, and contains a neat and useful system: but we apprehend that he will not be of opinion, that Mr. Penrose has fulfilled his intention of applying the principles of religion to the whole science of morals, or of shewing that the two sciences are in fact but one. This being the object that he professed to have in view, why has he thrown such important subjects, as *prudence* and *obligation* into the Appendix? They are treated, as we have already observed, as metaphysical questions, but then the results of these questions are assumed as incontrovertible in the body of the work; and impede the progress of every one who does not assent to them. But we will follow the example of the author in inverting the common line of argument; and set out with taking it for granted, that the desire of happiness is the great, if not the sole principle of men's voluntary actions; and most willingly admitting, that every prudent person ought to make the best preparation possible for the happiness which man may hope for in a future state. This preparation then, according to Mr. Penrose, consists in the attainment of what may be called a religious character; and that character is to be attained by due regulation of the motives. If these points can be established, the theory before us is made good.

The importance of forming, and

maintaining religious habits, has been insisted upon so repeatedly by Christian teachers, that this cannot be the point to which the author would call our special notice. It was by insisting upon the necessity of habitual godliness that Bishop Taylor, in his book upon Repentance, silenced the Papist, and the Fanatic; confounding the absolutions of the one, and the instantaneous conversions of the other: and Paley says, that the formation of religious habits is one of the proper exercises of virtue. But we do not conceive that Mr. Penrose's notion coincides with that of either of these writers. First, because if it does there is no great novelty in his book; and, secondly, because Paley, whom he may seem most to resemble, does not introduce his opinion on the subject (Mos. Phil. chap. vii.) as a substantive part of his system; but as an answer to certain objections which he anticipated and refuted. Having observed that mankind act more from habit than reflection, he shews that being habitual does not change the characters either of vice or virtue, *because* the guilt of the one, and the exercise of the other, consisted in the formation of their respective habits. This is indisputable, and coincides with some subsequent remarks of Mr. Penrose. But we conceive the general scope of his argument is intended to shew, that the formation of a religious character should be our great object in life; and that we should discipline our desires principally, if not entirely with a view to this object, and should judge of motives and actions by their tendency to promote it. If this be Mr. Penrose's meaning, his theory lies open to the following objection.

There is a marked and indelible distinction between saying, form moral habits, and form moral motives; and though the consequence of complying with either request should be inevitably the same, which we are far enough from ad-

mitting or believing, the precepts would still be essentially different. The first is universally intelligible; the second may be often misunderstood. The first is an old and an established rule; the second is a novelty, and may quite as well remain such. The first is substantial and tangible, the second imaginary and volatile. But we do not wish to dwell longer on this point; as it is possible that the two expressions may be considered as synonyms, and may both be intended to resolve themselves into the first. If so, our objection will assume a different shape, and we shall say that to aim at the formation of proper habits, is to aim at a partial and incomplete object, and that to judge of our actions solely by their tendency to such an end, is to adopt an unsafe and insufficient rule.

Putting the case in Mr. Penrose's own form, supposing our object to be the attainment of future happiness, we are to perform all the actions, to cultivate all the dispositions, and to adopt all the habits, which conscience, strengthened by reason and enlightened by revelation, may suggest as fit and proper for the accomplishment of our purpose. We are required, beyond all doubt, to correct our motives and dispositions; and the Gospel instructs us to do so more carefully, and enables us to do so more completely than any system of ethics that the world has seen. But where does the Gospel limit our object to the acquisition of good habits? Much more where does it tell us to judge of an action or a custom by its tendency to strengthen our virtuous principles, by its effect upon our minds and hearts and motives? Mr. Penrose appears to think that such instructions are contained in those evangelical precepts which require us to set our affections on things above, and declare that the love of God, and the love of our neighbour are the first and the second commandments of the law.

But we apprehend that these words cannot with any propriety be interpreted in the sense for which our author contends. For what the Gospel says of motives is simply this: not only are you required to do good actions, but you must also do them from good motives. You must give alms from charity, not from ostentation. You must promote religion from piety, not from love of power or popularity. You must worship God from devotion, not from ceremony or custom. There is nothing metaphysical or perplexing here. We receive a great variety of consistent rules, to every part of which it is necessary that we should attend; and although one or two of them may be said to embrace and contain the rest, it would nevertheless be highly improper to lay the rest aside, or to treat them as a mere matter of deduction and inference, instead of substantial and positive precepts. The commands of religion are delivered at one time in minute detail, and at another in comprehensive summaries. Both have their specific advantages: the former being better suited for general and daily use, the latter being more portable and more striking in controversy. If we can embrace the general principle, without having practised the particular duties, we shall advance so much the faster on our road; but it is evidently taken for granted that few can do this, and other and plainer precepts are supplied for their direction. On these grounds we conceive that there is no authority in Scripture for saying, that the acquisition of good habits is the object and the guide of life. The great object, as Mr. Penrose admits, is happiness, and we cannot expect happiness on any other conditions than those which the Gospel reveals. These conditions are to lead the best life that our strength, circumstances, and assistance, both natural and spiritual, will permit; and since motives, and even habits, are not the whole but

half, by directing our exclusive attention to them we substitute a less extensive for a more general precept. Reason is even still more opposed to the theory than Scripture, because reason never suffers us to assume a rule of moral conduct by which men may be easily and fatally misled. Mr. Penrose tells us repeatedly, that conscience must be guided by the tendency of actions to yield the fruit of virtue; and he states the objections to this proposition, and the answer by which he obviates it in the following passage: and the passage may be of very great service in forming a proper estimate of his book, because the same objection may be made to the whole system, and no other answer that we are aware of can be returned.

"But it may still be objected that I set up a rule of an uncertain standard; and that, if the dictates of conscience may be erroneous, they ought to be guided by some ulterior principle. *Quis custodiet ispos custodes?*"

"In answer to this question, the advocates for the different criterions of morals bring in their different theories. Some argue that we need not look beyond conscience itself, or the moral sense: some contend for the fitness of things, others for the rule of expediency. I do not deny that all these rules (not that the moral sense can be supposed to operate as a rule to itself) have their proper scope and several uses, particularly in all general schemes of the nature and divisions of moral science. In a prudential view, however, the rule by which conscience is to be guided must be that of the tendency to improve the mind of the agent. It is certain, as has been said, that by acting in any case in opposition to conscience, the moral feelings are debased and deteriorated\*; and it is certain, also, that unless the decisions of conscience itself are guided carefully by the real tendency of the motives which it cherishes, and of the actions to which it propels, the very obeying it must serve to harden the mind in a course of mischief or vice†.

"The question still recurs: if conscience is to be guided and defined by the tendency of the actions and motives to

\* P. 152.

† P. 156.

which it prompts, in what way is this criterion to be applied? There is at first sight, certainly, a vagueness in it, similar to and probably neither greater nor less than the vagueness so often objected to the principles of moral fitness or expediency. All these principles may perhaps be so limited as to secure from any essential error the philosopher or the divine, who sits apart from the crowd, and endeavours to adjust the balance of human actions with a steady hand. But is there not imminent danger, whenever any of these principles are consulted by any man under the influence of passion, of hope, for example, or fear, of envy or of desire, that he will throw all these impulses into the balance, and thus, by the very test to which he resorts, find himself confirmed in practical error?

"Undoubtedly, I admit it to be plain, that the tendency to moral excellence is inadequate, by reason of its vagueness, to be a *direct* check on the aberrations to which conscience is liable: nor is it only the case that this tendency is likely to be mistaken, but also that the very applying of it must, in many cases, prove morally injurious. Where a man is prompted to expose himself to danger, in order to save the life of a fellow-creature, it cannot ordinarily be right to institute a calculation of the effect of courage or of benevolence on the mind: neither should a moral agent, on the principle of expediency, pause to calculate the usefulness to society of the life in peril. Nor, in a question which has given rise to some of the ingenious follies of the schoolmen, should a man, under the influence of hunger, call off his attention from the carvings of appetite to the physical and moral uses of food. In this case natural appetite, in the other cases the love of God, or the love of our neighbour, are the proper and useful motives, and prescribe the immediate rules of action.

"In all particular cases, and of these the whole of life is made up, we must necessarily have definite rules." P. 159.

In this passage the question is fairly put; but we cannot add that it is satisfactorily answered. There are the same objections to the theory of motives, as to the theory of expediency, of sympathy, of a moral sense, or of a moral fitness. And the explanation will apply just as well to all as to one. Expediency is only considered by Paley

as the test and touchstone of general rules; and the sympathy of Adam Smith is intended to teach us the outlines and great divisions of our duty. The latter, like other sceptical philosophers, was probably in search of a system which might supersede the necessity of revelation; and in spite of his great talents, and amiable character, his attempt has met with the success which it merited. But Paley had no sinister purpose to serve; he wrote with the sincerity of a Christian teacher; and it is most astonishing that a man of his acuteness and piety should not have perceived that in enumerating the answers that may be given to the question, "Why am I obliged to keep my word?" the last answer, "Because it is required by the will of God," was a full, a sufficient, and the only proper answer, and that the expediency which he afterwards substitutes in its stead, is a fallacious and a disputable rule. The utility of his writings has been diminished at least one half, by this unfortunate sacrifice to theory and system; and the argument from inexpediency, may, therefore, teach his successors to pursue another course. But the lesson has unfortunately been thrown away upon Mr. Penrose, and he has given us another specimen of misapplied ingenuity, by adopting another theory and another test, which is less objectionable than Paley's, but is still incomplete. He admits that his principle may be often misapplied, and that the rules which it helps him to construct must be implicitly followed by the many. What, therefore, are the advantages of establishing the principle at all?

The foundation of morality being obedience to the will of God, it is the business of ethics to teach us what God's will requires; and, perhaps, we may say that the philosopher undertakes to shew what is required in general cases, and the casuist to explain and defend the

particular exceptions. The former, therefore, is not only at liberty, but is bound to avail himself of every means of judging, which he possesses or can acquire; and to surrender all means but one, and confine himself solely to that, is evidently improper. The sense of right and wrong, the probable general consequences, the particular consequences to ourselves, and more especially to our character and habits, and the true estimate which would be made by an impartial person, all these, and many more, are means which have been given us by God for the purpose of enabling us to form correct notions of his will and our duty. And though many distinguished moral writers have chosen to confine their attention to one single topic, we cannot admit that their example is worthy of imitation, or that there is any peculiar merit in the test selected by Mr. Penrose, which exempts it from the condemnation which all such tests deserve. He has taken a part (an important part we admit) for the whole: and he has substituted what is dark and difficult for the perspicuity of true philosophy. If we are told that we are to judge of the propriety of actions by their tendency to improve the disposition and character, mistakes of the most grievous nature will unavoidably occur. The calm, the considerate, and the virtuous, may handle this keen weapon without hurting themselves; but in the bustle and hurry of the world, continual accidents must happen; and even well meaning men will be often led astray. Indiscreet and irregular zeal appears to all who are under its influence to be calculated to make them better men. Power, if not procured by wickedness, promises every one who courts it, that it will strengthen and enlarge his good dispositions, and confirm all his virtuous affections by extending their scope. And every other species of self-deception to which our

race is exposed can make common cause with the principle under consideration, and succeed by its assistance in beguiling and destroying us. Religion and morals have produced their due effect when they have made us as good as we can be; but it does not therefore follow that every thing is secure when our *feelings* are as good as possible. At least many men will always think that their feelings and motives are as good as possible, when they are far enough from an habitual discharge of their whole duty; and it may be doubted whether a continual attention to the state and progress of our motives and affections, will not distract the attention from more important objects, will not monopolize our assiduity and mislead our judgment. We are to be determined through life by considering, not merely what is most likely to improve our mind and our character, but generally by considering what is right and what is wrong. The latter may be more easily and more unerringly discovered than the former; and it will lead to all the good consequences which the other promises to furnish, and to many more besides.

Having considered the leading argument of the volume at so much length, we are compelled to pass over the details much more rapidly than we could have wished; for it is in the details that we consider Mr. Penrose's strength principally to consist, and we should have had great pleasure in making our readers acquainted with the substance of many of his chapters, which establish his claim to a high rank among Christian moralists. The remarks on the moral influence of the principles of Christianity, and the answer to the objections which have been made to the doctrine of the Atonement, from its supposed interference with the formation of virtuous habits, are a proof that he has come out of the study of ethics with a full conviction of the superi-

ority of revelation to natural religion, and with an intimate knowledge of the manner in which revelation proposes to improve us. And the digressions upon friendship and sympathy, though we think them a little misplaced in a work of which the fundamental principles required more development, and of which the connection is not as visible as amplification might have made it, are agreeable specimens of Mr. Penrose's talents as an essayist, and exhibit a delicate sense of moral discrimination. The following extract from the chapter upon the love of God as a motive, has an immediate reference to the general theory, and also may be taken as a specimen of the particular mode of treating each subdivision of the subject.

"The superior efficacy of the generous motives, when compared with that of the more selfish, or the greater power which they possess over the mind, is not, I believe, in nature less prominent or decisive than the greater extent of the field which they occupy. And since this is true pre-eminently of the love of God, the observations which this position may call for may here be in a sufficiently proper place; though they will be found applicable to the whole theory of motives, since the nature of no motive can be thoroughly known, nor yet its value as an ingredient of character, if we take not into account its force or its weakness.

"I admit freely that all the generous motives, particularly the motive of the love of God and the benevolent and sympathetic affections, require a mind prepared in some degree to expand beneath their kindly influence\*. There may be monsters, beings sunk in ignorance, or sunk in savage hard-heartedness, who while in that state are incapable of being moved by them. I go farther, and allow, if it be desired, in any degree which may be thought supposable, that fear of punishment is with some men the sole, and with others the chief motive to virtue; and that when this fear is lulled or forgotten, hope usually is the motive which springs next. This admission, however, is far from being inconsistent with what I have stated of the generous motives. For hope

and fear are only different expressions of the universal desire of happiness, and are pre-supposed as an essential part of our nature in every inquiry into the particular motives. And in depraved men, especially, I suppose fear to be the true principle which, in all cases, or nearly in all, is best fitted to rouse the attention.

"But suppose it roused, and that it dictates to the depraved man the necessity of reformation from vice, as the same principle in its more amiable form of hope urges the virtuous to perseverance in virtue. Were the whole man merely a calculating animal, this principle might be enough to determine him, that is, if the rule be but sufficiently evident by which his actions ought to be guided. But man certainly is much more than this. The specific motives which are natural to his frame rush in and destroy the balance, each having its peculiar object in view, sometimes of a good, sometimes of an evil, sometimes of an indifferent, character. Appetite points to some pleasure of sense, the desire of honour to some worldly distinction, benevolence to some object of charity, piety to some object of religion. All these feelings come in and operate on beings, in whom the hope of happiness and the fear of misery, and some apprehension of the way to attain or avoid them, are, as has already been said, pre-supposed, though in very various circumstances and degrees.—I believe then, that in all ordinary cases, the motive of piety, if the great things which God has done even for sinners be but judiciously urged; and the motive of benevolence, when proper methods are taken to excite the kindly principles of our common nature, are by far the most powerful motives which can be brought to act on the mind; that they are calculated to have a more considerable effect, not only than any arguments for the beauty, and dignity, and reasonableness of virtue, which are rather factitious than natural principles, but even than reputation, or profit, or power, though some of these, and reputation in particular, are perhaps most appealed to in the great proportion of cases.

"In the instance of men of habitual piety and benevolence this assertion will readily be allowed, but I mean also to affirm it in general. I do not say that in all cases the desire of reputation, or even less powerful motives, fail to effect a reformation from vice. Indeed, I am well assured of the contrary. But what I say is, that in all natural cases, for I am not contending that none are anomalous, wherever these motives do effect it, the moral

\* Chap. iii. sect. iii.



motives, supposing them to be urged judiciously, for sometimes every thing may depend upon that, would effect it better, and more easily, and that the moral motives will also often effect it where the others will not." P. 64.

The only remaining topics upon which we have room for any remarks are those which are discussed in the Appendix. Mr. Penrose, as we have already seen, is an advocate for the *prudential* system, and maintains that the desire of happiness is the only motive which *obliges* us to practise virtue. For our own parts, we confess that the words obligation and prudence appear to us so distinct, that we cannot perceive how a man is *obliged* to pursue a thing merely for his own benefit; and therefore we consider the *obligation* of *prudence* to be a contradiction in terms. If our only motive for an action be our own advantage, we must think that we are at liberty to sacrifice that advantage, if we please, and consequently, that we are not obliged, however strongly we may be urged, to perform the action. Mr. Penrose, on this subject, disagrees with Mr. Dugald Stewart, on whom he often relies too much; but we are not satisfied that the disagreement is consistent with other principles which they maintain in common with each other. The latter rejects both the religious and the prudential explanation of the meaning of the word *obliged*, and says that we are not bound to practise morality from a moral fitness that we should conform our will to that of the Author and Governor of the Universe; because in this case we reason in a circle, resolving our sense of moral obligation into our sense of religion, and the sense of religion into that of moral obligation. And the other system is also rejected as unsatisfactory, because it leads us to conclude that the disbelief of a future state absolves from all real moral obligation, and that a being perfectly and independently happy can have no moral attributes or per-

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ceptions. And the explanation which this writer ultimately adopts, and for which he refers to the high authority of Bishop Butler, is, that "Every being who is conscious of the distinction between right and wrong, carries about with him a law which he is bound to observe." Now Mr. Penrose appears to adopt both this principle of which Mr. Stewart approves, and the preceding one, which, in our apprehension, he satisfactorily refutes; and the first which is dismissed with very little ceremony, but is not refuted, and is fairly worth the other two, is totally lost sight of.

How does it appear that the first principle is made out by reasoning in a circle? It is self evident, from the relation of the creature to the Creator, that the former ought to conform to the will of the latter; and Mr. Stewart says it is likewise self evident that a man ought to follow the natural dictates of his conscience. If, therefore, in the former instance, he says that we argue in a circle from religion to morality, and from morality to religion, we may reply, that he is guilty of the very same offence, and argues from conscience to morality, and from morality to conscience. The truth is, that both propositions are plain and indisputable; but our's is of far more value, and of far more extent than his. Butler unquestionably has rested obligation upon conscience; but with all our deference for his authority, we shall venture to contend that he would have adopted this principle with important qualifications, if he had not been arguing against Hobbes, and the atheists, to whom it would have been useless to mention the will and authority of God. And, indeed, this appears pretty plainly in his preface, in which he observes, that the circumstance of "man being by nature a law unto himself is of the utmost importance, because from it it will follow, that though men should, through stupidity or speculative

scepticism, be ignorant of, or disbelieve any authority in the universe to punish the violation of this law, yet if there should be such authority, they would be as really liable to punishment, as though they had been beforehand convinced that such punishment would follow." This observation shows the real drift of Butler's argument: it is directed against those who refused to believe in a God; and we cannot doubt that he would have admitted the definition of Jeremy Taylor, that "conscience is the mind of man governed by a rule," and that this rule is the will of his Maker. Locke's celebrated assertion is equally in our favour. "The idea of a supreme Being, infinite in power, wisdom, and goodness, whose workmanship we are, and on whom we depend; and the idea of ourselves as understanding rational beings, being such as are clear in us, would, I suppose, if duly considered and pursued, afford such foundations of our duty and rules of action, as might place morality among the sciences capable of demonstration." Making some small grains of allowance for the last clause in this sentence, it is worthy of the wise and pious mind by which it was dictated; and is one of the many passages, which place Locke at such an immeasurable height above the crowd of sceptical followers, by whom he is misunderstood and dishonoured.

And let it be observed, that the principle for which we contend has this remarkable recommendation: it leads us naturally to desire and expect a revelation. Mr. Stewart's theory tends, as might be supposed, the other way. It teaches, that God has given man enough in giving him his faculties; and that a due use of those faculties will gradually unfold the whole science of morals, in the same manner, and to the same extent, that it does the science of astronomy. Whereas, the sounder and safer doctrines of Taylor and of Locke, tells men that they should seek in all directions for the disco-

very of their Maker's will, and of such sanctions of his will, as may induce them to observe it. And since nature does not furnish one fourth part of what they desire, they are bound to investigate the truth of every thing that lays claim to revelation, and to rejoice with great joy if the claim can be established. These differences are important, and should never be overlooked.

But to return to Mr. Penrose: as he agrees with Butler and Mr. Stewart on the subject of conscience, we know not how he can consistently maintain, that a desire of happiness is the sole motive which obliges us to practise virtue. The former maintain explicitly, that conscience alone constitutes obligation; and either obligation is a rational motive, or else the word motive, or the word obligation, must be used in an unusual and unauthorized signification. If, as we suspect, Mr. Penrose means that this sense of obligation arising from conscience, is a speculative and philosophical principle, and will therefore be no motive to the generality of men; then we shall request him to observe, that this is an additional reason for preferring our view of moral obligation to his: and that he even runs some risk of losing the principle altogether, since his own peculiar view of it has been demolished by Mr. Stewart, and that which he holds in common with Butler is not found practically useful. We shall conclude our remarks by an extract from the second appendix; in the doctrine which it contains we most heartily concur, and we only lament that we should have been compelled to disagree materially with a writer who exhibits so much solid good sense; and to controvert the principles from which such useful consequences appear to be deduced.

"It is our duty, no doubt, to obey conscience in all things; and no substitution of a rule, designedly bent to suit any the least imperfection of will, can possibly be accounted obedience. In the same manner,

it is the precept of Christianity "to be perfect;" "to crucify the world, the flesh, and the devil;" "to bring every thing under the obedience of Christ." But, in both cases, what is given to direct us is principle—a principle, it may properly be said, of law, but not any positive enactment; at least, all the positive enactments relate to matters so clear and so obvious, that all consciences must feel their propriety. If, however, the law of morals had gone to say, "give every thing that thou hast to the poor," or if our Saviour had imposed on every man the command to forsake all in order to preach the Gospel, the utter irreconcilableness of these demands with the ordinary weakness and common feelings of mankind, would, undoubtedly, have caused a general rejection, in the one case, of the moral, and, in the other case, of the Christian law. But now the power given to every man of making his conscience the interpreter of the law, so far as his own practice is concerned, and thus making his convictions the measure of his duty, may be seen to answer two purposes at once. In the first place, it detracts nothing from the perfection of the principle of obedience or action. In the second place, it fixes men's positive duties, the particulars to which they are in all cases bound, so far within their grasp or ability, that the link of the obligation is clearly discernible. A vicious man, whose conscience is not seared, might probably feel doubtful of his ability, and, if doubtful of his ability, could not feel any full obligation to devote himself to any high moral career. It is, perhaps, happy therefore that his convictions are commonly such, that he cannot question his power of following them into a practice moulded accordingly, even though those convictions may extend no farther than to the necessity of forsaking gross vice, or some other very inadequate conception of virtue. Better men have, of course, better conceptions: the rule refines as it is carried farther and farther; but even for the best men, it is wisely provided, that the sense of obligation should not relax, chiefly, I suppose, because, in every approach to the belief that we have satisfied all obligations, we must necessarily recede from *humility*, a virtue, which, in every created understanding, must be indispensable to its actual worth\*, and which probably is most felt by the worthiest." P. 377.

\* This expression will, I hope, not be misunderstood. It is, of course, intended only in a popular sense, and with the same reserve which I have claimed for the word *merit* in a note in p. 146."

*Plain Thoughts on the Abstract of Mr. Brougham's Education Bill, humbly submitted to the Consideration of the British Legislature. By a Plain Englishman. 8vo. pp. 32. Rivingtons. 1821.*

*Observations on Mr. Brougham's Bill "For better providing the Means of Education for his Majesty's Subjects," shewing its Inadequacy to the End Proposed, and the Danger which will arise from it to the Cause of Religious Liberty. 8vo. pp. 32. Baldwin, & Co. 1821.*

HAVING entered in our last Number at great length into the consideration of the proposed plan for the establishment of Parochial Schools, it was not our intention to revert to the subject, until the public should be acquainted with the alterations to which Mr. Brougham and his coadjutors had assented; and the question that the bill do pass should be brought fairly before the country. But Mr. Brougham has stated that he shall not introduce the bill until after his return from the Circuit; and it seems daily more improbable, let him introduce it when he may, that it will obtain the approbation of Parliament, and under these circumstances we cannot refrain from saying a few words upon the opposition that the proposed measure has experienced from various quarters.

The first of the pamphlets before us is evidently the production of a zealous and intelligent friend of the National Society; and the writer points out many of the omissions and inconsistencies with which Mr. Brougham's bill notoriously abounds. But he proceeds to condemn the principle of establishing parochial schools, and on this point we decidedly differ from him.

"Most reasonable men are now persuaded, that Education will do good or harm on a large scale, according to the principles on which it is conducted, and

the care which is taken in the instruction of the children. But to introduce legislative enactments into the plans of Popular Education, is clearly to give them the worst of all possible chances of doing good to individuals. Nothing short of personal interest, and that close inspection which depends on personal exertions, can give them any permanent success. What is every man's duty soon becomes no man's; and if the instruction of the common people, instead of being left to the voluntary care and superintendence of the middle and higher classes of society, is now to be enforced by 'Orders' from justices at Quarter Sessions, and by 'Complaints and applications' to Grand Juries, we may venture to predict, that such Education Bills will, on experience, be found to be engrafted on the same wretched stock, as our Poor Laws.

"There is great harshness, not to say positive injustice, in the principle, that every man shall be compelled to contribute towards the education of another man's child, whether he is willing or not so to do. The duties of Christian charity are not the proper subjects for legal assessment: and why should I be obliged to pay my quota towards the building of a Parish School, if I feel persuaded that such a school is more likely to do harm than good in my neighbourhood? As for the manner of 'moving the question by complaints,' we know that 'complaining' people will never be wanting in any parish, and it would be strange, indeed, if 'five householders' could not be found, in any neighbourhood, to make themselves of importance, by mooted such a question at the Quarter Sessions.

"These are not the means by which the education of the common people can be best carried into effect. For such an education they would feel no more gratitude than they now do for the alms which are given them by the parish officers. It would be a ready way, indeed, to create disputes and dissensions between a clergyman and his parishioners, and it would prove a never-failing source for jobs and petty-fogging of every kind, but, as for the purposes of moral or religious instruction, it would be difficult to devise a more hopeless and heartless method of attempting to do good to society." *Plain Thoughts*, p. 7.

The plan therefore that this gentleman recommends, and we have heard that something of the same sort is advocated in other quarters, is, that Parliament should make a grant to each of the great Societies

for the education of the poor, and should leave the application of the money to the discretion of these bodies. And as far as one part of this recommendation is concerned, viz. the grant of a sum of money to the National Society, we conceive that at all events it would be wholly unobjectionable, and that if Mr. Brougham's bill is rejected or postponed, it would be the very best step that the Legislature could take to shew their zealous and sober attachment to the cause of education, and to pave the way for the future establishment of parochial schools. For it is true, as the author before us observes, that neither the Church nor the Country are yet in a state to dispense with the invaluable services of the National Society. It was formed for the purpose of assisting the Clergy, and the great body of the friends to the Church, not merely with money, but with advice, with encouragement, with regulations, and plans of teaching, superintendence, and controul. And if the Society proceeds for the next five or ten years at the same rate, and in the same direction as it has been going for the last ten years, the greater part of the work will then be accomplished; the efforts that are so highly eulogised by Mr. Brougham will have been witnessed in every village, the country will be convinced that National Schools are safe, and are sufficient, and the Parliament may probably be induced to establish parochial schools upon their model. Let us suppose only that the prejudices against it will continue to decrease as rapidly as they have done in the case of Mr. Brougham, and many years cannot elapse before the whole question will be carried by acclamation in spite of any opposition that the dissenting interest may excite. Let the funds of the Society therefore be recruited either by grant or by subscription; and let it continue to proceed in its own way: the nation will gradually become alive to the

real state of the case ; the qualifications and limitations now used by Mr. Brougham will be forgotten, and he will easily convince the country that "the increasing liberality of the Society" renders it the fit and peculiar object for legislative sanction and support.

But the "Plain Thoughts" propose that a grant should also be made to the British and Foreign School Society—and to this we decidedly object. It would involve a much greater dereliction of principle than the most objectionable and most latitudinarian of Mr. Brougham's enactments. For he proposes that the money raised by assessment for the purposes of education shall be expended in providing a church education for *all*; and he offers it to every one who will accept of the boon; though at the same time he permits all to avail themselves of only half the benefit, and to absent themselves from the catechetical instruction and public worship of the Church. But a grant to the British and Foreign School Society would go much farther than this: for they not only do not offer a Church education to dissenting children, but they withhold it systematically and avowedly from Church children; and to give a sum of the public money to be expended at the pleasure of this Society, in educating any children that they may collect, would be to furnish them with weapons for the destruction of the Church. Besides, how can Parliament consistently refuse to provide dissenting instruction for the adult, after it shall have lent itself to the education of the young in dissenting principles and practices? The distinction would be evidently untenable; and would not stand for an hour before the schismatical acuteness of its opponents.

Again: What comparison can be instituted between the claims of the two Societies? The National Society is a regular Corporation, acknow-

ledged and respected by the law and the constitution, and entrusted with the discharge of important duties, from the fulfilment of which, that law and that constitution anticipate, and rightly anticipate, support. It is bound to bring up all its scholars without exception in the principles and worship of the Established Church. This is the very condition upon which the Charter was granted, and the same Charter vests the principal management of the Institution in the united Bench of Bishops, and other tried and well-known individuals. The British and Foreign, on the other hand, is a mere unauthorised association, which may cease to exist to-morrow; and is at variance in its very principle with the whole system of this country. And it would be every whit as reasonable to say, that when you vote a sum of money for building New Churches or increasing small Livings, you are bound at the same time to furnish a supply to the Wesleyan Conference, or to the Whitecross-street Association, as it is to maintain, that because those Dissenters have a Society for the instruction of children, they are, therefore, as well entitled as the Church to Parliamentary assistance. We trust that we shall hear no more of such a proposition from Churchmen; and we are confident that if they will attend to the circumstances which the second of the pamphlets before us unfolds, they must see that there is nothing in the conduct of Dissenters respecting Schools, which entitles them to peculiar consideration.

To form a proper estimate of their behaviour, it will be necessary to look back for a moment to the period at which Joseph Lancaster first appeared on the stage; and we shall find even by the slightest reference to the periodical publications of that day, that his scheme was rapturously applauded by the whole body of Protestant Dissen-

ters. They fancied that it was an engine of which the Church could never gain the direction; they fancied that the public voice called distinctly for education, and that the Clergy would be overwhelmed by the popular dissatisfaction which their resistance to education would excite; and, therefore, the undisguised language of reviewers, pamphleteers, anniversary orators, and even senators, was, 'teach the people to read and write, and all the rest will follow.' The late Mr. Whitbread held this language again and again in the House of Commons; and as he was always politically connected with the leading Dissenters, and is looked up to by them still as their most undaunted champion, there can be no doubt that he spoke their genuine sentiments, and that he would have been contradicted and disowned if he had not. But the Church did not altogether subscribe to his doctrines, and ventured to adopt a plan, by which the economy and other peculiar advantages of the new system were secured, and were united with a genuine Christian education. For a time, this circumstance served to increase the Dissenters' attachment to reading and writing only; and this attachment was strongly expressed by Mr. Allen in his memorable examination before the Education Committee, in which, among other marvellous opinions, he candidly confessed, that the diffusion of a competent portion of human learning was the principal object at which he aimed. Mr. Brougham, after much labour, has brought forward a plan, which, whatever may be its other demerits or excellencies, unquestionably does offer a competent portion of human learning to all the children of this country. And because his system is slightly, very slightly, connected with the Church, because he admits that there is a Parson in every Parish, and that such Parson is a pro-

per person to superintend the instruction of the poor, the Dissenters exclaim, that they are sacrificed to the ambition and betrayed by the duplicity of a pretended friend; they recall their former assertions respecting the importance and sufficiency of reading and writing, and they discover that the children of the poor should be educated after the philosophical system of Fellenberg. Mr. John Wilks, to whose labours a correspondent has already introduced our readers, and whose activity, and eloquence, and true Christian charity, will probably soon be rendered more notorious than he could wish, has laid down this last position in his harangue for 1820: wherein, in the midst of the grossest and falsest libels upon every rank of the Clergy, he warns Lord Holland and the Religious Liberty Society, to beware of a bill that was about to be introduced under the plausible but fallacious pretence of promoting universal education. He proceeded to contend, that Sunday Schools were more useful than Day Schools; to insinuate and attempt to prove, that there existed a secret understanding between Mr. Brougham and the Archbishop of Canterbury, and to caution the former, for whose philanthropic motives he entertained the highest respect against introducing a measure "that would consolidate the power of the Church by means inconsistent with religious freedom." This speech was delivered before the bill was brought in; and the moment after that Bill was brought in, another gentleman, Mr. William Smith, the member for Norwich, and the accredited representative of the dissenting interest in the House of Commons, declared his determination to oppose the measure from first to last. The pamphlet before us shews how this opposition has been, and is to be conducted; and thus acquires an importance to which it has no other claim. In the



first place, they have endeavoured to persuade, and perhaps to overawe Mr. Brougham, and having failed in that attempt, another remedy is in preparation.

"Because they temperately protest against a measure—the bare proposal of which is a public insult to their principles, and the operation of which will prove most oppressive—they have been stigmatised as restless disturbers, anxious to excite clamour, and prevent the adoption of a public benefit. The Dissenters repel the imputation. They had hoped that the general character of their body would have secured them from it, and they confidently ask whether their conduct since the introduction of this measure has not proved the falsehood of the charge? Some months have now elapsed since the Bill was brought forward, and they instantly expressed their decided repugnance to its main features, and their determination to oppose it; yet, in order to afford time to confer with the mover, and influenced by the hope of inducing him to withdraw the Bill, they not only abstained from holding Public Meetings, or preparing Petitions, but sent forth a circular, tending to moderate the alarm which the measure had excited; nor is it until all hopes of its abandonment are at an end, and Parliament has assembled, that the Dissenters have determined on the adoption of active measures of resistance. The Dissenters have therefore shewn no desire to agitate unnecessarily the public feeling, still less to defeat any plan calculated to promote the benefit of the community; but, on the present occasion, when the moral welfare of their countrymen is deeply concerned, and their religious liberties manifestly endangered, they would be unworthy of their privileges as Englishmen, and their profession as Christians, were they to remain tamely silent, and not to exert their utmost powers to resist a Bill, fraught with injuries so serious to the best interests of society." *Observations*, p. 24.

"It has been contended, that the opponents to the Bill in its present shape should suffer it to proceed, and on its clauses being discussed in a committee of the House, propose such alterations as would, in their opinion, render it efficient and unexceptionable. But, it may in reply be stated, that, in the judgment of the Dissenters, the measure is objectionable in its main features, viz.—the rejection of public assistance, the exclusion of public management, and the violation of religious

liberty. It is not the principle, but the specific and minor clauses of a Bill, that form the usual subjects for discussion on its committal; and the Dissenters are therefore earnestly entreated not to suffer any fallacious anticipation of relief, in this advanced stage, to delude them into fatal security, and induce them to postpone, even for a single day, the adoption of prompt and active measures of resistance.

"By referring to the Bill, the reader will observe that there are other clauses which are highly exceptionable; but the objections which have been urged, are the most prominent. The present is not a party question, nor one which affects the separate interests of any religious denomination. It deeply concerns, and should awaken the alarm of all, who feel anxiously zealous for the extension of knowledge, and who justly appreciate the value of their religious liberties. Of one circumstance it is important that every Dissenter should be aware—that it is the mover's determination to press the measure, *without an hour's delay*. The opponents of the Bill must, therefore, make their stand, and *instantly* take the necessary steps for resisting its enactment; for they may be assured that, unless their efforts be promptly made, they will be altogether unavailing. The legitimate and constitutional course to adopt on the occasion, is respectfully to petition both Houses of Parliament. Let every congregation of Dissenters, therefore, throughout the kingdom, *immediately* prepare a temperate yet earnest petition for the *rejection of the Bill*; and the friends to education have reason to hope, that such an appeal to the wisdom and justice of the Legislature will not be made in vain." *Observations*, p. 25.

Then follows a Form of Petition to the Legislature, with a nota bene at the bottom, instructing the innocent petitioners to write their grievances upon skins of parchment. So we may expect that the manœuvre which was played off against Lord Sidmouth's Bill, and which, as we learn from the proceedings of the Liberty Society, still lives in the accurate memory of Mr. Wilkes, is to be repeated with emendations upon the present occasion, and the tables of both Houses of Parliament, (now that the questions of her Majesty and the Liturgy are disposed of) will be deluged with the complaints of the Protestant Dissenters.

We sincerely trust it will be so ; because by such conduct they will convince the nation and the senate, that all their philanthropic attention to the poor is intended to strengthen their own private influence, and they will deprive themselves of the future power of disturbing the country.

If the Dissenters had confined their opposition to the details of the proposed enactment, we should not have blamed their proceeding ; and we still imagine that the more candid and moderate members of the body would prefer this course. But the voice of faction and violence bears every thing before it, and we are explicitly told, that the demand is no longer for toleration, but for a direct establishment by law. The institution of Parochial Schools does not accord with these designs ; and therefore it is opposed upon very frivolous grounds. We are assured, indeed, from good authority, that a well-known Dissenter has publicly declared, that Mr. Brougham himself, in all the pride of his talents and his popularity, shall be humbled to the very dust before the majesty of Schism. We trust that his nerves will enable him to bear this threat with coolness ; and we conceive that the threat itself will alone be sufficient to destroy any lingering hope that he may hitherto have cherished, of enlisting the Dissenters in the cause of education. What are the formidable evils which the pamphlet before us discovers in his proposed enactment ? Why, 1st. That the Parochial Schools will not be managed by Committees, such management being the only effectual mode of teaching boys and girls to read. 2dly. That the Parish-clerk *may* be the Schoolmaster, and as a Dissenter *may not* be Parish-clerk, a new office is created for which Dissenters are disqualified, and this is an act of persecution, &c. &c. 3dly. The Bishop is to visit, and the Clergyman is to superintend the general proceedings of the

Schools ; and this, as we foresaw and foretold, is the gravamen of the charge. With respect to the first, it is notorious that many of the best National Schools in the kingdom are exclusively superintended by the Clergyman of the Parish ; and even the British and Foreign Schools, though nominally conducted by a Committee, are really under the guidance of the leading Member of that Committee. The only real benefit, therefore, that would accrue from subjecting Parochial Schools to the direction of a Committee, would be, that as often as an active and intemperate Dissenter should happen to be a member of such a body, he would distract their attention by his indefatigable opposition to the Clergyman, and no good would be effected, until he was defeated and silenced. The invention of the second grievance, respecting the right of patronage to the valuable office of Parish-schoolmaster, and the intolerant exclusion of Dissenters from the number of candidates for the same, we attribute without hesitation to the fertile genius of Mr. John Wilks ; or at least to him conjointly with other of his agents or coadjutors, who moan so pathetically once a year over the persecuting and penal laws, by which dissenting teachers are liable to pay turnpikes on a Sunday, although they be actually employed in the business of their trade and calling. The grievance ought to be removed, and by those who are endowed with any ' power of face,' it ought not to be laughed at. The last objection, we admit to be natural and not inconsiderable ; and if it had been urged alone, and with temper, we should have endeavoured to reply in the most conciliating terms. We should have said, that it was a necessary and unavoidable inconvenience ; and that the Dissenters ought to submit to it for the sake of the greater good that it would occasion. They had long advocated the education of the poor with zeal ;

and once they had nearly succeeded in persuading Mr. Brougham and others, that they were the only genuine supporters of the scheme. It would have become them as a proof of their sincerity and single-mindedness, to accept the proffered boon of Parochial Schools, though it was accompanied with a condition that strengthened the interests of the Church. And nothing could have had greater influence in checking the asperity of controversy, nothing could have produced more conciliating effects on the minds of candid Churchmen, nothing could more decidedly have raised the character of the great body of Dissenters, and increased that power and security, of which character is the base, than the sacrifice of partial interests, or rather of partial claims, to the general good of the community at large. These are the considerations on which we should have dwelt, and we should not have despaired of urging them with success, if the only objection put forward by the Dissenters had been that which rests upon the interference of the Clergy with the Schools that it is proposed to establish. But to press these arguments at present, would be a fruitless task; and, therefore, we shall conclude our observations by declaring, that if the great body of Protestant Dissenters persist in a systematic and factious opposition to the principle of the proposed bills, the opinions of that body, large and powerful as it is, ought to be put entirely out of the question; and the legislature should proceed as if no such persons were in existence. The measure does not originate with the Bishops, or the Clergy, or with any one who is in the confidence of either. Mr.

Brougham's connections and partialities are notorious to all the country, and to call him a high-churchman would be as absurd as to call him a Chinese. He has never consulted the Episcopal Bench as a body; and we are not sure that he has taken counsel even with a single individual among them. His principal assistants in the Education Committee, were Mr. Babington and Mr. Butterworth; and it is whispered, we believe correctly, that the plan of education proposed in his Bill, is rather the plan of those gentlemen, and of their friend Mr. Wilberforce, than his own. There is nothing by which the lives of these three gentlemen have been more distinguished, than by a desire to coalesce, and co-operate with the Dissenters, and they have pursued the scheme at a risk, and by sacrifices, of which a vast majority of the Clergy disapprove; and which appear to many to endanger the very existence of the Establishment. And it is *their* plan of coalition and friendship, and mutual forbearance, against which Mr. Wilkes and his brethren protest. Twenty years of intimate alliance and friendship; twenty years of mutual esteem and approbation; encouragement upon encouragement, and concession after concession have all been thrown away. The moment that these three gentlemen, in coalition not with the Bishops and Clergy, but with Mr. Brougham, propose a plan for education as the product of their joint labours, they are branded as tyrants and persecutors, and bigots; their friendship is forsworn, and the whole edifice falls to the ground. This is a plain unvarnished tale, and it proves the inexpediency of courting Dissenters by concession.

## MONTHLY REGISTER.

*Society for Promoting Christian Knowledge.**Extracts from the Report of the Lewes Deanery Committee, for the Year 1820.*

"The Committee cannot enter upon another Annual Report of their proceedings without felicitating the Anniversary General Meeting, and all the friends of the Church of England, on the continued success of their labours in the cause of sound religion.

"Although, in consequence of having last year allowed their expenditure to exceed in some measure their receipts, they have found it expedient to economize, they have yet thought themselves justified in supplying for distribution within the district, since the last audit, Bibles, 150; Testaments, 252; Prayer Books, 591; Psalters, 36; bound Books, 627; half-bound and unbound Books, 4,959; which, added to their issue, during the two preceding years, gives a total of Bibles, 490; Testaments, 718; Prayer Books, 1,695; Psalters, 370; bound Books, 2,204; half-bound and unbound, 19,070; making altogether a grand total of 24,547 Books and Tracts on the list of the Society for Promoting Christian Knowledge dispersed over a district containing sixty-two parishes. And here they would take leave to observe, that these books have not been distributed at random, or given to persons, careless of receiving them, and therefore the less likely to profit by the boon: but that they have been granted either on the application of the poor themselves, who, especially in the articles of Prayer Books and Bibles, have shewn an eager anxiety to avail themselves of the opportunity held out to them—or at the request of the Clergy and such of the Laity as have the best means of ascertaining the spiritual wants of their respective neighbourhoods.

"In the address published on the first formation of the Committee, it was indeed stated to be one of the great recommendations of such Committees, that they would be able to ascertain with precision, and therefore to supply, with discre-

tion, the local and occasional exigencies of religious instruction. And thus, on the first announcement of the Lord Bishop of the diocese of his intention of holding confirmations through the deanery of Lewes, the secretaries furnished the depository in Brighthelmstone with 1500 Tracts, &c. relative to that holy rite. These were immediately applied for by the Parochial Clergy, and an additional 500 soon afterwards procured, and almost as soon dispersed.

"The year which has just passed, has been marked by unusual attempts to disseminate the poison of infidelity and blasphemy through the kingdom: with the ulterior design, as it appeared, after unsettling the faith of the lower orders of the community, to alienate their minds from their wonted attachment to the ecclesiastical and civil institutions of the country. The Society for Promoting Christian Knowledge met the unprecedented peril with unprecedented exertions. They republished in the most popular form, and at a very reduced price, such of their Tracts as appeared to be particularly calculated to arrest the progress of irreligion and anarchy; and they formed a Special Committee to examine and adopt such other treatises as might appear eminently suited to the same purpose\*. The Lewes Deanery Committee, always on the alert to further the designs of the Society, availed themselves immediately of the facilities afforded by its Special Committee, and obtained, in addition to the Tracts already enumerated, 1,995 of these more popular and seasonable publications.

"These Special Tracts may properly be divided into two classes. The one being written purposely for the confutation of infidel objections, and the correction of blasphemous aspersions, necessarily state those objections and blasphemies in order to expose at once their glaring absurdity and awful impiety. The other, without unnecessarily shocking the religious feelings of the pious believer, supply him with a distinct view of the several evidences of that faith which he has happily, and on

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\* See the Appendix, No. 7, p. 38.

no insufficient grounds, already adopted; and thereby fortify him still more strongly against the false statements, the delusive arguments, the irreverent ridicule with which he may be assailed by the enemies of Christianity. It is with extreme satisfaction that the Committee proceed to report, that they have had little occasion to introduce generally Tracts of the former class. After a very minute enquiry into the state of the district, with respect to the prevalence of licentious opinions on the subject of religion, they happily found that very few of the infidel and blasphemous works which have lately disgraced the English press, have found their way into the Deanery of Lewes. Yet would the Committee respectfully, and, at the same time, earnestly suggest to the subscribers, the prudence of putting the half-learned as soon as possible on their guard, by a liberal distribution of the second description of treatises in support of the faith." P. 7.

"The National Schools which were established in the Deanery before the present year, are all thriving, and in active operation. They have severally received the ready assistance of the Committee by gift, or by sale of Books at reduced prices, according to the exigencies and the funds of the respective institutions. And the

Committee beg leave to congratulate the General Meeting on the establishment of a large School for Girls and Boys since the last anniversary, under circumstances peculiarly interesting: whether they regard the alienation of the building from sectarian purposes, the liberality of subscription, or the unwearied patience of superintendence manifested by the most respectable part of the neighbourhood in its formation, and support. To this School, situated at Hurstpierpoint, the Committee have granted 1,202 Elementary Books of Instruction, and upon a subsequent application, 24 Common Prayer Books have been given as rewards to the most diligent and attentive of the scholars." P. 10.

### *Sixth Annual Report of the Alford and Spilsby District Committee.*

FRANCIS MEAD, D.D. in the Chair.

THE Committee, after returning their sincere thanks to the numerous supporters of this Institution, beg leave to inform them that in the Course of the year ending December 31st, 1820, Books and Tracts to the amount stated below have been issued from their local deposit, viz.

	<i>Bibles.</i>	<i>Testaments, Psalters, &amp;c.</i>	<i>Prayer Books.</i>	<i>Other bound Books.</i>	<i>Tracts, half-bound, &amp;c.</i>	<i>Total.</i>
	118	126	208	223	2154	2829
Issued in the five } preceding years }	458	799	1131	1202	13203	16793
Total from the com- mencement of the Institution in 1815, to Dec. 31, 1820. }	576	925	1339	1425	15357	19622

<i>Parishes.</i>	<i>Ministers.</i>	<i>Day School</i>		<i>Sun. School.</i>	
		<i>Boys.</i>	<i>Girls.</i>	<i>Boys.</i>	<i>Girls.</i>
Alford, . . . . .	Rev. E. Dawson . . . . .	90	26	4	3*
Burwell . . . . .	— W. Sisson . . . . .	7	7	..	..
Candlesby . . . . .	— Dr. Mead . . . . .	24	20	4	*
Gayton . . . . .	— W. L. Sisson . . . . .	11	13	..	..
Hogsthorpe . . . . .	— G. Hogarth . . . . .	..	..	8	4
Ingoldmells . . . . .	— W. Barnes . . . . .	23	5	19	4
Addlethorpe . . . . .	— T. Bainbridge . . . . .	..	..	15	10
Kirby East . . . . .	— H. Dawson . . . . .	..	..	17	9
Muckton . . . . .	— J. Waite . . . . .	25	9	..	..
Ormsby South . . . . .	— W. B. Massingberd . . . . .	36	20	..	..
Raithby . . . . .	— J. Fretwell . . . . .	13	8	..	..
Sausthorpe . . . . .	— F. Swan . . . . .	53	36	..	..
Spilsby . . . . .	— T. H. Rawnsley . . . . .	30	60	..	..
Welton . . . . .	— J. Walls . . . . .	..	..	32	32
Winceby . . . . .	— H. Dawson . . . . .	8	8	..	..
Total of Boys and Girls, 695.					

\* Besides the Children educated in the Day School.

*Society for the Propagation of the Gospel.*

THE Anniversary of this Society was holden, according to charter, on Friday, the 16th inst. The members assembled, as usual on this occasion, in the vestry room of Bow Church, waiting the arrival of the Lord Mayor, who came in state, about 12 o'clock, attended by the Sheriffs and several of the Aldermen. There were present of the Society, the *Archbishop of Canterbury*, the *Bishops of London, Bangor, Carlisle, Chester, Peterborough, Salisbury*, and *Killaloe*, the *Dean of Carlisle*, the *Archdeacons of London, Middlesex, Essex*, and *Colchester*, besides a much larger number of the Clergy and lay members, than has been usual on late occasions. The Sermon was preached by the *Bishop of Peterborough*, from Romans x. 14., and was a sketch of the operations of the Society, in discharge of the great duty for which it had made itself responsible. After Divine Service, business was entered upon, and the Board continued sitting for the dispatch of it, till four o'clock, when their Lordships the Bishops adjourned to the Mansion House pursuant to annual custom.

*Church Building Society.*

OUR last tabular specification of the progress of this most important institution in the truly patriotic work which it has undertaken, and has now been assiduously prosecuting for three years, will be found in the Remembrancer for January, 1820. In that number of our miscellany we had the pleasure to present our readers with the particulars of 51 cases, which had received from the Society's funds, subsequently to a former report, in grants amounting to 11,255*l.* such a measure of pecuniary encourage-

ment as had produced in their respective Parish Churches, or in Chapels appendant to them, additional accommodation for 15,149 members of our Communion, previously excluded from the congregation; of whom, we had the satisfaction to state 10,904 as gratuitously provided for.

Since the date of this account there has been no relaxation on the part of the committee, either in its exertions or its liberality; nor any falling off on the part of parishes standing in need of its relief. The number of applications then amounted to 214, the subsequent increase has raised this number to 301. The cases disposed of were then 103. They are now 155. Those approved of and aided were then 97. They are now 143. The amount of its pecuniary grants was then 23,564*l.* it is now 36,212*l.* The Church room provided then furnished additional accommodation to 32,050; it now extends this benefit to 44,617; and the proportion of gratuitous sittings continues progressively upon the increase, for it then rather exceeded two-thirds, but now nearly amounts to three quarters of the whole number.

Within this period it has received occasionally both from public bodies and private individuals, substantial tokens of approbation, which, though by no means keeping pace with its disbursements, have still the effect of demonstrating that it is under the observation of those, by whom the valuable institutions connected with our National Church are so liberally supported, and that it will never be permitted, for want of funds, to suspend its operations whilst there remains a parish straitened in its means of accommodation for the worship of God, and disposed to make some pecuniary sacrifices for the supply of this lamentable deficiency, if encouraged to it by the Society's relief.



# CHURCH BUILDING SOCIETY.

*A Table shewing the Grants which have been made by the SOCIETY for promoting the Enlargement and Building of CHURCHES and CHAPELS, from JANUARY 1820, to FEBRUARY 1821, inclusive, and the Additional Accommodation which has been thereby obtained.*

(Continued from No. 13. Vol. II. p. 54.)

Place.	Diocese.	Addit. Accom.	Sum Granted.	Additional Accommodation, how produced.
Pontypool (additional).....	Land.	100	£100	Building Chapel.
Seamer .....	York.	120	200	Rebs. and Enlarg. Church.
St. Botolph, Colchester .....	Land.	1200	1000	Building Church.
St. Mary-le-Strand .....	Land.	100	50	Altering Pewing.
Midhurst .....	Chich.	133	50	Altering Pewing.
Holt .....	Salib.	170	140	Enlarging Church.
North Mundham .....	Chich.	60	50	Building Gallery.
Shepscomb, Parish of Painswick	Glouc.	60	60	Building Gallery.
Waldron .....	Chich.	50	30	Building Gallery.
Stretford, Parish of Manchester	Chester	50	50	Enlarging Chapel.
Windsor .....	Salib.	750	750	Rebs. and Enlarg. Church.
St. Mary de Crypt .....	Glouc.	250	100	Building Galleries.
Forest of Dean, S. E. District..	Glouc.	850	500	Building Chapel.
Maresfield .....	Chich.	57	35	Enlarging Gallery.
Lexden .....	Land.	220	500	Rebs. and Enlarg. Church.
Kenwyn .....	Exeter	100	50	Enlarging Church.
Bulkington .....	L. & C.	350	200	Enlarging Church.
Hylton (additional) .....	Durh.		300	Purchas. & Accom. in Chap.
Groombridge .....	Roch.	100	100	Enlarging Accommodation.
Newport Pagnel .....	Lincoln	200	40	Altering Pewing.
Whaplode Drove .....	Lincoln	110	100	Enlarging Chapel.
Manningtree (additional).....	Land.	250	150	Enlarging Chapel.
Harston .....	Lincoln	50	50	Enlarging Church.
Christ Church, Hants .....	Winton	200	100	Altering Pewing.
Dewsbury (additional).....	York		100	Enlarging Church.
Llangefin .....	Bangor	500	250	Rebs. and Enlarg. Church.
Merthyr Tidvil .....	Lan.	344	150	Enlarging Church.
St. John's, Sunderland.....	Durh.	500	200	Purchas. Seats in Chapel.
Kingsley .....	L. & C.	206	100	Enlarging Church.
St. Martin's, Scilly.....	Exeter	100	200	Enlarging Church.
Frant .....	Chich.	490	350	Building additional Aisle.
South Cerney .....	Glouc.	143	50	Building Gallery.
Basingstoke .....	Winton	144	45	Building Galleries.
Ossett .....	York	200	300	Enlarging Chapel.
Skelmersdale, Parish of Ormskirk	Chester	140	90	Enlarging Chapel.
South Wraxall .....	Salib.	160	200	Enlarging Church.
Buckingham .....	Lincoln	230	25	Enlarging Gallery.
Celne .....	Salib.	837	250	Altering Pewing.
Southleigh .....	Exeter	163	80	Enlarging Church.
Lane End .....	L. & C.	460	600	Enlarging Chapel.
Colford (additional) .....	Glouc.	160	100	Rebs. and Enlarg. Chapel
Quainton .....	Lincoln	130	15	Enlarging Church.
Caerphilly .....	Lan.	50	100	Rebs. and Enlarg. Chapel.
Weymouth .....	Bristol	800	800	Building Church.
East Teignmouth .....	Exeter	400	500	Enlarging Church.
Blagdon .....	B. & W.	250	300	Enlarging Church.
Hemel Hempstead .....	Lincoln	197	160	Enlarging Church.
Selattyn .....	St Asa.	100	60	Building Gallery.
Radford .....	York	250	150	Enlarging Church.
Buckland Newton .....	Bristol	120	50	Enlarging Gallery.
St. Peter's Nottingham.....	York.	185	500	Enlarging Church.
St. Mary, Reading .....	Salib.	210	60	Altering Pewing and building Gallery.
Total 12,884			£10,430	

In our statement in January, 1820, we recorded additional benefactions to the amount of about 1,050*l.* we have now the pleasure to announce the following, amounting to 2430*l.* more :

	£.	s.	d.		£.	s.	d.
Osborne Markham, Esq. ....	105	0	0	Lady Jane Gardiner .....	25	0	0
E. H. by Miss Gabell .....	10	0	0	Rev. Dr. Linton .....	20	0	0
Rev. Archdeacon Brown ....	52	10	0	Mrs. Brown .....	10	0	0
A. B. ....	10	0	0	Zacchens .....	100	0	0
Hon. P. Pusey, 3d Donat. ..	100	0	0	T. C. Warner, Esq. ....	52	10	0
R. W. of Staffordshire .....	100	0	0	Rev. James Blatch .....	21	0	0
John Back, Esq. ....	50	0	0	Mrs. Langton .....	100	0	0
W. A. S. ....	10	0	0	Mrs. M. Milles .....	25	0	0
John Curteis, Esq. ....	10	10	0	Miss Brooke .....	30	0	0
Rev. Charles Proby .....	21	0	0	T. Monkhouse, Esq. ....	10	0	0
Rev. W. Raikes .....	20	0	0	Rev. E. Williams .....	10	0	0
W. Nettleship, Esq. ....	10	10	0	Anonymous .....	1000	0	0
Rev. F. Tutte .....	20	0	0	Christopher Pemberton, Esq. ....	10	10	0
L. G. 3d, Donation .....	100	0	0	J. Whitmore, Esq. 2d Donat. ....	105	0	0
Sir H. W. Marten .....	50	0	0	Miss S. C. Marriott, 2d Don. ....	10	0	0
D. Cabanel, Esq. ....	20	0	0	Anonymous .....	50	0	0
				Rev. J. L. Crawley .....	20	0	0
				Mrs. Waldo, 2d Donation ...	20	0	0
				Mrs. Baylis .....	10	10	0
				Rev. John Wilson .....	21	0	0
				W. by Mr. Gutch, of Bristol. .	50	0	0
				And various sums under £20			
				amounting to .....	49	15	0

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The rev. A. Wheeler, B.D. head master of the college school, to the rectory of Broadway, Worcestershire, void by the resignation of the rev. T. Clarke, M.A.

The rev. T. Clarke, M.A. to the vicarage of Overbury, Worcestershire, void by the death of the rev. Wm. Stafford.

The rev. T. Price, M.A. to the rectory of Bredicott, Worcestershire.

The rev. C. Copner, M.A. to the vicarage of St. Peter, Worcestershire, on the resignation of the rev. T. Price.

The rev. H. Glossop inducted to the valuable vicarage of Isleworth; patrons, the dean and canons of Windsor.

The rev. Mr. Heath, son of Dr. Heath, head master of Eton school, is presented to the valuable rectories of West Dean and East Grinstead, near Salisbury, in the counties of Hampshire and Wiltshire.

The rev. E. R. Butcher, of Portman chapel, London, and chaplain to the earl of Pomfret, instituted to the vicarage of

St. Sepulchre, Northampton; patron, T. Butcher, esq.

The rev. John Lynes, M.A. to the rectory of Elmley Lovet, Worcestershire, void by the resignation of George Waldron, clerk.

The rev. A. Crigan, to the valuable rectory of Marston, Yorkshire.

The rev. J. Willes, to the perpetual curacy of Wilberfoss, near York.

The rev. Edwin Colman Tyson, B.A. fellow of Catherine hall, Cambridge, elected second master of the Royal Mathematical School at Christ's Hospital.

The rev. H. S. J. Bullen, late head master of the free school, Leicester, to hold by dispensation the living of Wrestlingham, Bedfordshire, with that of Dunton, Buckinghamshire.

The rev. W. H. R. Birch, to the vicarage and parish church of Yoxford, Suffolk; and also to the rectory and parish church of Bedford, in the same county; patron, lord Rous.

The rev. S. M. Westhorp, to the vicar-

age and parish church of Sibton, with the chapel of Peasehall, Suffolk.

The rev. Charles Ashfield, to the rectory of Dodington, by Bridgewater; patron, the marquis of Buckingham.

The rev. S. Parkins, to the vicarage of Preston deanery, Northamptonshire, vacant by the death of the rev. Thomas Watts; patron, Langham Christie, esq.

The rev. J. T. Law, M.A. late fellow of Christ college, Cambridge, and eldest son of the lord bishop of Chester, appointed by the lord bishop of Lichfield and Coventry, to the chancellorship of that diocese, vacant by the death of the rev. Dr. Outram.

### UNIVERSITY INTELLIGENCE.

OXFORD, Feb. 3.—We omitted to notice, that on the 23d of December the following gentlemen were admitted students of Christ church:—Mr. Legge, Mr. Durell, and Mr. Grenville.

The Rev. John Anthony Cramer, M.A. student of Christ church, has been admitted pro-rector, in the place of the Rev. Walter Levett, of Christ church.

Saturday last, the following degrees were conferred:

BACHELOR IN CIVIL LAW.—Rev. James Duke Coleridge, Baliol college.

MASTER OF ARTS.—Oswald Feilden, Edmund Henry Penny, Brazenose college.

Feb. 10.—Thursday last, the following degrees were conferred:

BACHELOR IN DIVINITY.—The rev. Ellis Ashtun, fellow of Brazenose college.

MASTERS OF ARTS.—Rev. Wm. Salmon Bagshaw, Worcester college; rev. Charles S. S. Dupree, scholar of Pembroke college; Henry Joseph Boone Nicholson, Magdalen college.

Feb. 17.—The rev. Charles Thomas Langley, M.A. student of Christ church, has lately been admitted one of the masters of the schools, in the place of the rev. John Anthony Cramer, M.A. student of Christ church, and now one of the pro-rectors.

CAMBRIDGE, Jan. 31.—The subject of the Seatonian prize poem, for the present year, is, *The Old Age of St. John the Evangelist*.

The Lord Bishop of Lincoln has instituted the Rev. E. Fane to the prebend of Clifton.

The late Dr. Smith's annual prize of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the commencing bachelors of arts, were on

Friday last adjudged to Mr. Henry Melville, of St. John's college, and Mr. Solomon Atkinson, of Trinity college, the second and first wranglers.

Feb. 16.—The following gentlemen were admitted to the undermentioned degrees on Wednesday:

DOCTOR IN PHYSIC.—Stephen Luke, of Jesus college.

BACHELORS IN DIVINITY.—The Rev. T. Beevor, and the Rev. G. C. Gorham, fellows of Queen's college.

BACHELORS IN CIVIL LAW.—S. Marryat, esq. Trinity hall; R. M. Beverley, esq. Trinity college; the Rev. G. T. Seymour, the Rev. G. S. Elliott, the Rev. J. Rawlinson, and the Rev. J. Roberts, Trinity hall.

MEMBERS' PRIZES.—The subjects for the present year are, for the Senior Bachelors, *De Origine et Progressu Idololatriæ*,—*Dialogus*. Middle Bachelors, *Oratio in Laudem Musica*.

BUCKINGHAMSHIRE.—Died, at Tyingham, in this county, the Rev. John Praed, youngest son of Wm. Praed, esq.

Died, at Dinton vicarage, aged 27, the Rev. R. W. Williams.

CAMBRIDGESHIRE.—Married, the Rev. Jonathan Wilkinson, B.A. of St. John's college, to the daughter of Richard Burrows, esq. of Saffron Walden.

CHESHIRE.—Died, in his 26th year, the Rev. T. Norbury, of Macclesfield, assistant curate of Pott Shrigley.

CUMBERLAND.—Died, the Rev. Robert Rigg, curate of Winstar.

DEVONSHIRE.—The right rev. Dr. Wm. Carey, the new lord bishop of Exeter, arrived at his palace in that city on Thursday, Dec. 28. The snow was still deep, and the weather very cold, when his lordship was met by a procession from the city on the Heavitree road, about 3 p. m. His lordship stopped his carriage; and the master of the episcopal charity schools drew up his troop of little scholars in the snow; when the eldest of them (Robert Garland) his teeth chattering while he spoke, addressed his lordship as follows:

"My lord—We, the poor charity children of this city, and parish of St. Thomas the Apostle, do most humbly beg leave to congratulate your lordship on your happy arrival in your diocese, and implore that your lordship would be a patron unto us. We are in number two hundred and fifty, clothed and educated by the charity of the good people of this city, and of the said

parish of St. Thomas the Apostle, at first prompted thereto by the kind persuasion and good example of bishop Blackall, one of your lordship's predecessors, and encouraged and animated in the same good design by all his successors. May their memories be for ever blessed! The same good Providence which at first raised these schools has continued them for one hundred and eleven years, during which period some thousands of poor children have been instructed by their benefactors in the duty they owe to God and their neighbours, and many of them are now living comfortably in the world, industrious members of society, true to the Church, and loyal to the King. This, my lord, is the state of us, who now intreat your lordship's blessing and protection. May your lordship enjoy long life and full health to govern the Church."

The right rev. prelate replied in the most kind and condescending terms, regretted the inconvenience incurred by the children in this inclement weather, expressed his satisfaction on reaching his diocese, and assured them he would patronize their schools as his predecessors had done. He also presented the boy with a guinea. His lordship's carriage then moved on to East Gate, where at the house of the rev. C. H. Collins, master of the free grammar school, who accompanied him into the city, he was met by the mayor, common council, and incorporated tradesmen. A procession was then formed, of the rev. clergy, and the gentlemen of the chamber, headed by the mayor and the bishop; down High-street, through Broad Gate, into the Close, where his lordship was met by the precentor, subdean, chancellor, canons, prebends, lay officers of the ecclesiastical court, and choir, and introduced by the mayor to the precentor. With this addition to the procession they entered the cathedral; the civic body entered the church, the dignitaries and choir returned to the chapter-house through the cloisters, whilst his lordship retired into bishop Grandison's chapel (which is between the real and apparent front of the church) to robe. Being attired in his episcopal habit, he was conducted to the chapter-house, and introduced by Mr. precentor Bartlam, to the other dignitaries; after which they returned through the cloisters to the west entrance, preceded by the choir. His lordship read himself in (as it is called) on Sunday, at the cathedral.

GLoucestershire.—A female penitentiary is about to be established for the

city and county of Gloucester, under the immediate patronage of the lord bishop of the diocese, and the nobility and gentry of the county.

Hertfordshire.—Married, at Great Gaddesden church, the rev. John Fitz-More, of Ivinghoe, Bucks, to Mrs. Halsey, of Gaddesden park.

Kent.—Died, the rev. Henry Kipling, vicar of Plumstead and East Wickham, Kent, formerly of Emmanuel college, Cambridge. This gentleman has left 1000*l.* towards keeping up the Sunday schools at Plumstead and Wickham.

Died, at Eltham, in the 81st year of his age, the rev. Dr. Wilgress, rector of Rawreth, in Essex, and late reader of the Temple church.

LANCASHIRE.—The rev. Joseph Selkirk, curate of Balderstone, near Preston, has been appointed to the incumbent curacy of Ashworth, near Manchester, by Wilbraham Egerton, esq. M.P.

Norfolk.—Died, at Caebourn, near Cuistor, aged 75, the rev. Anthony Furness, vicar of that place.

OXFORDSHIRE.—Died, at Ambrosden, near Bicester, the rev. Thomas Pardo Matthews, M.A. formerly of Magdalen college, vicar of Ambrosden and of Piddington, and one of his Majesty's justices of the peace for this county.

SHROPSHIRE.—The rev. John Langley, A.M. of Newport, has been unanimously elected chaplain to the gaol and house of correction in Stafford.

SOMERSETSHIRE.—An altar-piece has been erected in the parish church of Dowliswake, in this county, executed by a self-taught artist, master of the free school at Ilminster. The subject is the xxiii chapter of St. Luke, verses 50, 52, 53.

STAFFORDSHIRE.—Died, at Litchfield, the rev. Edward Outram, D.D. canon residentiary of Litchfield cathedral, chancellor of the diocese, archdeacon of Derby, and rector of St. Philip's, Lichfield.

SUFFOLK. — Married, at Southwold, Thomas Taylor, esq. B.A. of Trinity college, Cambridge, to Miss Fanny Mansel, fourth daughter of the late bishop of Bristol.

At Eyo, the rev. Samuel French, D.D. master of Jesus college, Cambridge, to Miss Wythe, of Eyo.

Died, at Sibton vicarage, very suddenly, the rev. Francis Leggatt, rector of Bedfield, and vicar of Sibton, both in this county.

Died, at an advanced age, greatly respected, the rev. George Routh, rector of

St. Clement and St. Helen, in Ipswich, and of Holbrook, in this county.

SUSSEX.—Died, the rev. E. Merriman, master of the free grammar-school, and rector of All Saints, Lewes.

Died, at Hellingley, in this county, in his 60th year, the rev. Joseph Langley, curate of that place, and vicar of Bapchild, Kent.

WORCESTERSHIRE.—Died, at the rectory-house, the rev. Christopher Whitehead, A.M. thirty years rector of Eastham, in this county, and one of his Majesty's justices of the peace.

YORKSHIRE.—A suit having been instituted in the consistory court of York, in reference to a hymn book previously in use at St. Paul's church, in Sheffield, both parties eventually agreed to refer the matter in dispute to the archbishop, and agreed to adopt such a selection as his grace should appoint. The archbishop has been pleased not only to prepare a selection, but also to present, at his own expence, a sufficient number of copies for the use of the congregation. An address of thanks to the archbishop has been signed by the minister, churchwardens, and the seat-holders of St. Paul's church, Sheffield, as a testimony of the high appreciation of the liberality which he has so conspicuously manifested, and the trouble he has so kindly taken in this business.

A handsome new church is to be built at Sculevates, near Hull; it is to be in the Gothic style, built of white brick, with buttresses and pinnacles, and 500 free sittings are to be appropriated in it to the use of the poor.

Died, at Askrigg, after a long and painful indisposition, in the 65th year of his age, the rev. Robert Bowman, perpetual curate of Askrigg and Monk Fryston, both in this county.

Died, at York, aged 82, the rev. Jonas Thompson, by whose death the livings of St. Martin cum Gregory, in York, and of Rufforth and Langtoft, in this county, become vacant.

Married, at Horncastle, the rev. J. F. Ogle, fellow of Jesus college, Cambridge,

to Frances, daughter of the late James Conington, esq. of Horncastle.

## WALES.

CAMBRIAN INSTITUTION.—J. H. Parry, esq. has resigned the secretaryship, and is succeeded by James Evans, esq. This society offers a reward for an ode on the subject of the revival of the institution, Cymrodorion society, in Gwynedd. The committee of engagement in the society held a meeting at Caernarvon, on the 29th of December, when the following were decided on for the subjects for the several prize poems and essays, at the Eisteddfodd, to be held in the course of the ensuing autumn:—In memory of the birth of the first prince of Wales, of English blood, or Edward II. in the castle of Caernarvon.

For the Englyn Coffedwriaeth am enedig-  
gaeth y Tywysog cyntaf o waedoliath y  
Saeson (sef Edward yr ail) yn Nghastel,  
Caernarvon.—For the Awdl (ode), Cerddriaeth (minstrelsy).

## IN AND NEAR LONDON.

Died, at his house, in Park place, the rev. F. Thruston, minister of Bayswater chapel.

Married, at Kensington, the rev. Dr. Crigan, rector of Marston, and son of the late bishop of Sodor and Man, to Mary, third daughter of colonel Smelt, lieutenant-governor of the Isle of Man.

At the same church, the rev. B. V. Layard, M.A. rector of Uffington and vicar of Tallington, Lincolnshire, to Sarah Jane, only daughter of the late T. Margary, esq. of Clapham.

Married, at Willesdon, Middlesex, the rev. L. Burroughs, of Offley place, Herts, to Miss Ann Dickie, of Brandsbury, Middlesex.

## DEATH ABROAD.

Died, at Grenada, aged 23, Henry Larkins, esq. M.A. barrister scholar of University college, and likewise scholar upon the Vinerian foundation.

## MONTHLY LIST OF PUBLICATIONS.

The Book of Common Prayer, in Eight Languages. 4to. 2l. 10s.

Unitarianism Refuted, being a Reply to Captain James Gifford's Sequel to Mr. Hewson's Appendix. By the Rev. William Hewson, Vicar of Swansea. 1s. 6d.

A Sermon preached in the Parish Church of High Wycombe, Bucks, Dec. 30, 1820. By the Rev. Thomas Boys, A.M. of Trinity College, Cambridge. 1s. 6d.

Christian Loyalty (as taught by St. Paul) acceptable to God, and beneficial to Mankind, a Sermon, preached in the Parish Church of Wooburn, Bucks, on Sunday, November 12, 1820. By the Rev. Thomas Mortimer, of Queen's College, Cambridge, Curate of Wooburn. 3d.

A Dissertation on the Importance of Natural Religion. By the Rev. Robert Brough, B.A. of Corpus Christi College. 2s. 6d.

Two Sermons. I. On the Duty and Reasonableness of Loyalty. II. On the Duty and Reasonableness of that Medium, in respect to Christian Faith and Practice, which lies between the Extremes of Apathy and Enthusiasm. By the Rev. Richard Pearson, B.A. of St. John's College, Oxford; and late Curate of the United Parishes of St. Briavel's and Hewelsfield, in the Diocese of Gloucester. 1s. 6d.

A Course of Sermons for the Festivals and Fasts of the Church of England. By Joseph Holden Pott, A.M. Archdeacon of London, and Vicar of St. Martin in the Fields. 8vo. 12s.

Attention to the Origin and Design of the Gospel, recommended, as a Defence against prevailing Errors, including some Observations on the Doctrine of Imputed Righteousness, a Sermon, preached at St. James's Chapel, Whitehaven, July 14, 1820, at the Visitation of the Right Rev. the Lord Bishop of Chester, and published by request. By William Ainger, B.D.

(formerly Fellow of St. John's College, Cambridge) Vicar of Sunning Hill, Berks, and perpetual Curate and Superintendent of the Clerical Institution, at St. Bees, Cumberland. 1s.

Vindiciæ Hebraicæ, or a Defence of the Hebrew Scriptures, as a Vehicle of Revealed Religion, occasioned by the recent Strictures and Innovations of Mr. J. Belamy, and in Confutation of his Attacks on all preceding Translations, and on the Established Version in particular. By Hyman Hurwitz. 9s.

A Series of Sermons on the Christian Faith and Character. By the Rev. John Bird Sumner, M.A. Prebendary of Durham, and Vicar of Mapledurham, Oxford. 10s. 6d.

Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D. Lord Bishop of Chester, Editor of the London Polyglot Bible, with Notices of his Coadjutors in that illustrious Work; of the Cultivation of Oriental Learning in this Country, preceding and during their time; and of the authorised English Version of the Bible, to a projected Revision of which Dr. Walton and some of his Assistants in the Polyglot were appointed. To which is added, Dr. Walton's own Vindication of the London Polyglot. By the Rev. Henry John Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington, County of York. With a Portrait. 2 vols. 8vo. 1l. 1s.

Plain Thoughts on the Abstract of Mr. Brougham's Education Bill, humbly submitted to the Consideration of the British Legislature. By a Plain Englishman. 1s.

A Letter to Earl Grey, in Answer to a certain Challenge thrown out by his Lordship at the late Meeting at Morpeth, on Wednesday, the 10th Day of January last. By one of the Clergy. 2s.

## LITERARY INTELLIGENCE.

The Society for promoting Christian Knowledge and Church Union in the diocese of St. David's, have adjudged to the

Rev. S. C. Wilks, A.M. of Oxford, author of "Christian Essays," "Christian Missions," and of "the St. David's Prize Es-



say for the year 1811, on the Clerical Character," their premium of fifty pounds, for the best Essay on "the Necessity of a Church Establishment in a Christian country for the preservation of Christianity, among the people of all ranks and denominations; and the means of exciting and maintaining among its members a spirit of devotion, together with zeal, for the honour, stability, and influence of the Established Church."

#### WORKS IN THE PRESS.

The first Part of a new Edition, on fine medium Paper, of the Family Bible, edited by the Rev. Dr. D'Oyly and Bishop Mant, and published under the sanction of the Society for promoting Christian Knowledge, will appear in a few days.

The Rev. Thomas Boys, of Trinity College, Cambridge, has a Volume of Sermons in the Press.

The Works of John Home, Esq. Author of *Douglas*, with an Account of his Life and Writings. By H. Mackenzie, Esq. In 3 vols. 8vo.

Recollections of a Classical Tour made during the years 1818 and 1819, in Turkey, Greece, and Italy. By P. E. Laurent, Esq. In a quarto volume, with Costumes.

Captain Parry's Voyage for the Discovery of a North-West Passage from the Atlantic to the Pacific, with numerous Charts and other Engravings in a quarto volume, will soon appear.

The Doge of Venice. By Lord Byron.

Mr. Burekhardt's Travels in Syria and Mount Sinai. In one volume quarto, with Maps.

A Second Volume of the Rev. T. Mitchell's Translation of the Comedies of Aristophanes; with numerous illustrative Notes.

Church of England Theology, in a Series of Ten Sermons, separately printed in Manuscript Character, on important Subjects. By the Rev. R. Warner.

#### PREPARING FOR PUBLICATION.

A History of the Town of Shrewsbury. By the Rev. Hugh Owen, and the Rev. J. Blakeway, of that place, in two quarto volumes, with a Profusion of Antiquarian Illustrations.

The Rev. Robert Stevenson, of Castle Heddingham, has in the press, a small work on the Nature and Importance of the Christian Sabbath, with Hints for its better Observance, and Remarks on the awful Consequence of the Profanation of that Sacred Day.

Mr. Faulkner has issued Proposals for publishing by Subscription a Series of Etchings, illustrative of his History and Antiquities of Kensington, from original Drawings by R. Banks. Comprising every object of Antiquity in that ancient and interesting Parish.

Mr. Cooper has issued Proposals for a new Choral Book, for the Use of the Established Church; containing a Selection of the most valuable and useful Compositions for that Service, by the most celebrated German Composers of the last four hundred years; with a number of choice Melodies, by the best English Masters of the last Century. Among the former will be found nearly forty Tunes by the celebrated Martin Luther, not hitherto published in this Country.

A Chart of the Episcopacy of England and Wales, beginning with the Reign of Henry VIII. The Compartments, viewed horizontally, exhibit the Bishops who flourished in the Reigns of the respective Kings of England; taken vertically, they shew the succession of Bishops in the respective Sees. The dates of the Kings are those of Accession; the dates of the Bishops, as near as may be, those of Consecration. The Martyrs for the Protestant Faith are printed in Capitals: the Seven Bishops sent to the Tower by James II. are distinguished by Italics.

## POLITICAL RETROSPECT.

THE Session of Parliament which was expected to be fertile in such variety of uncommon and important events, is passing away with a very unusual degree of tranquillity; and the attention of all parties appears to be directed to ordinary measures of inquiry and legislation. It is not a little singular that after all the dissatisfaction which was supposed to exist upon the subject of the Queen, Ministers have had larger majorities in their favour, upon that question, than upon the other topics which have furnished their opponents with matter of complaint. The explanation of the circumstance seems to have been correctly pointed out in our last Number, viz. that of those who disapproved of the Bill of Pains and Penalties, and consequently assisted in causing it to be withdrawn, the larger portion decidedly condemn the conduct of the Queen, and will not sanction any proceeding which would imply their approbation of it. The people, too, appear to share the same sentiments; for no dissatisfaction has been manifested at the large majorities in the House of Commons, and the agitation which was lately visible has entirely subsided.

If we are to believe the assertions of many respectable individuals, it is otherwise with the agricultural and commercial distress. Complaints and petitions are sent up from all parts of the country, and the assertions which they contain are for the most part corroborated by the testimony of the members who present them. But, in spite of this strong *primâ facie* evidence, we cannot believe that the distress is

as severe or as general, as many persons have been induced to suppose. The Birmingham petition produced a very strong sensation; and as far as that town and its immediate vicinity are concerned, we have no doubt that the stagnation of trade, and the consequent embarrassments of the merchant, manufacturer, and mechanic are nearly as overwhelming as they appear upon paper. But the petitioners conceal a fact which must have been known to them, though it has escaped the attention of the public at large, viz. that the trade of Birmingham has repeatedly been threatened with annihilation at times when other parts of the country have continued in a flourishing state. It was thus during the war of the American Revolution; and it was thus also during the last war with America, when the sudden opening of the whole continent of Europe did not compensate the Birmingham manufacturers for the loss of the market of the United States. This market is lost to them at present from a different cause than that of war. The Americans can find no purchasers for their surplus corn, and consequently have no money to pay for Birmingham wares. And if to this we add the cessation of the war demand for arms, and for all the innumerable articles of military equipment with which Birmingham recently furnished at least a million of soldiers, it will be quite certain that the decay and suffering of that important town may be accounted for on other principles than the excessive pressure of taxation; and it will be absurd to argue upon the extreme case of one district, as if it

were an adequate specimen of the general situation of the country. On the contrary, it is agreed on all hands, that the clothing and cotton manufactories are improving: and the increased consumption of excisable articles during the last year, ingenious as have been some of the endeavours to explain away the fact, is a stubborn proof of the increasing prosperity of the people. We can only speak (from our own knowledge) of the metropolis and its vicinity; but of them we can assert, after a very diligent inquiry, and pretty ample means of information, that there never was a winter during which the great body of the labouring classes have suffered less than during the present season. The high rate of profit, and of wages which was obtained during the war, cannot reasonably be expected to return; but there is no dearth of employment, and there is the greatest abundance of provisions, and the people, in spite of all the wiles of the demagogue, are happy and contented.

The agricultural difficulties are of a more formidable nature. The poor-laws are a dead weight round the neck of the landholders, and no one has the ability or the courage to remove it. Capital employed in agriculture cannot be depreciated less than one-fourth, and in numerous instances this proportion might be doubled. The effect of such an event is too obvious to require explanation; and it is equally evident that the mischief admits of no instantaneous cure. Until the new capital has been produced to replace that which has been sunk by the altered value of our currency, rents will be paid with difficulty, labourers be employed as sparingly as possible, and the farmer will feel uncertain from day to day whether he shall be able to proceed in the cultivation of his land. These evils are serious; and their only cure, even their only alleviation is patience.

If agricultural associations choose to amuse themselves with petitioning the Parliament, they ought not to be denied this harmless though trifling occupation; but if their leading members proceed from complaints to threats, and talk, as in some recent instances, of defrauding the public creditor, and breaking the national faith, they will only demonstrate their own ignorance, rashness, and want of principle, and create a new and dangerous division in the bosom of their country.

Some progress has been made in enforcing the law against libels.—Mrs. Carlile, and Hunt the publisher of the *Examiner*, have been recently convicted; Sir F. Burdett by a lenient sentence, has been sent to prison for three months; and prosecutions have been instituted by the Queen against the *Courier* and *Morning Post*, and by a private individual against the *Sunday Newspaper* called *John Bull*. This looks well—both parties are beginning to discover that the press may be abused—Government has no longer the slightest excuse for inactivity; and we trust that respectable persons of all parties and opinions will join in one grand effort to punish libellers of every description. By so doing they may at once secure the invaluable blessing of an unrestricted press, and cut off the main source of that irritation and uneasiness which has caused so much alarm during the last four years, and which will be excited again and again, as long as the law winks at the shameful misconduct of the *Newspaperscribblers*, and the people read and believe their lucubrations. No notice has yet been taken in Parliament of *Sunday Newspapers*—but it is to be hoped that they will not be permitted to pass uncensured. It has been proposed entirely to prohibit the publication of weekly journals; but we doubt whether this be a proper or a practicable scheme. To prohibit however any publication or any sale on

the Sabbath would be most proper; and we cannot believe that it is impracticable. The Senate seems wisely anxious to support and encourage religion and morality; and if these appearances be not mere pretence, the due observation of the Sabbath should be peremptorily enforced. Some murmuring among Newspaper Editors, and some deficiency in the receipts at the Stamp-office may by possibility ensue. But they are both beneath the attention of Christian legislators; and when we think of the great advantages by which they are counterbalanced, we cannot doubt that the experiment ought to be tried.

Foreign affairs appear to stand precisely where they were a month ago. Spain is full of commotion, and Italy and Germany are full of doubt, and England is wisely resolved to leave them all to themselves. There is a good deal of contradiction in the speeches of the Parliamentary leaders upon both sides, respecting our continental relations. The Opposition tells us that we have lost all weight and influence in Europe, and are little better than the laughing stock of our Imperial and Royal Allies; and in the very same breath, they maintain that if we had interfered in favour of Naples, even by a Manifesto, we might have preserved the independence of that nation against all the bayonets of Austria. The Ministers on the other hand contend that the Holy Alliance has done nothing unjustifiable, or contrary to the established rights of nations; but they admit that it has pursued a course which the consti-

tution of England will not tolerate, and in which they never will recommend the Sovereign of England to join. Such are the contradictions which party spirit generates, even in the clearest understandings and purest hearts.

We give an abstract of the population returns in the Colony of New South Wales. It has been published in an Appendix to Governor Macquarie's reply to Mr. Bennett; and is well worthy of the attention of all who take an interest in the reform of our criminal code. The number of pardoned convicts, will be found very much larger than it was generally supposed to be. The Governor's letter contains several interesting particulars respecting the good conduct of this class of persons. And we shall hereafter present the reader with some extracts from the work. But our reason for alluding to the subject here, is that if so large a proportion of the whole inhabitants of the Colony consist of persons who went out as convicts, and are now settled as freemen, and if this class of the population are on the whole very decently behaved under the insufficient regulations and instruction which have hitherto prevailed among them, there is no reason to despair of the ultimate prosperity of the establishment, and to empty our gaols and flash-houses into the capacious bosom of this new world, will be more likely to improve both them and us, than the schemes which pretend to convert hardened villains in six months, and send them out at the end of that time to plunder their fellow-creatures as before.

*A General Statement of the Inhabitants of New South Wales: shewing the Description of Persons, and the Station they reside in, as per General Muster taken by his Excellency Governor Macquarie and Deputy Commissary-General Drennan, commencing the 27th September, and finally ending the 12th November, 1819; with an exact Account of the same at Van Dieman's Land.*

Station.	Civil Department.				Persons who came free.				Persons who came Prisoners, but now free.				Convicts.				Total Number of Souls in the Settlement.	Remarks: in the New South Wales Establishment, according to the Parliamentary Estimates, are, viz.
	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.		
Sydney .....	37	17	16	70	218	133	245	596	2662	1201	2295	6158	3704	527	154	4385	11,209	Governor and Commander-in-Chief.
Parramatta .....	8	6	13	27	80	17	31	128	667	689	1198	2564	1584	170	173	1927	4646	Lieutenant-Governor.
Windsoor .....	5	4	7	16	149	23	47	219	1163	818	1419	3400	1778	57	27	1862	5497	Secretaries.
Liverpool .....	2	1	7	10	92	42	93	227	481	482	939	1902	1158	236	97	1481	3630	Judges.
Newcastle .....	2	2	4	8	2	—	—	2	20	5	3	28	696	86	26	808	846	Solicitors.
On board colonial vessels	—	—	—	—	199	—	—	199	9	—	—	9	—	—	—	—	208	Provost Marshals.
Hobart Town	11	2	5	5	179	101	206	486	468	270	324	1062	1445	196	75	1716	3282	Chaplains.
Port Dalrymple } Van Dieman's Land.	7	—	—	—	24	17	43	84	189	75	143	327	483	66	21	570	988	Principal Surgeon.
	72	32	52	156	943	333	665	1941	5659	3550	6321	15,450	10,848	1328	573	12,749	30,296	Assistants ditto.
																		Surveyor-General of Lands.
																		Deputies ditto.
																		Naval Officers.
																		Boat-builders.
																		Clerks and Superintendants.

*Sydney, 25th January, 1820.*

L. MACQUARIE,  
Governor-in-Chief of New South Wales.

## NOTICE TO CORRESPONDENTS.

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*W. X. Y.* shall appear.

We apprehend that *Beta* is quite right in the view that he takes of the Office for the Churching of Women, although a contrary interpretation of it is often adopted.

*Philecclesia* and *Cantab.* have been received, and are under consideration.

Our Correspondent *W.* is evidently correct in supposing that the custom of introducing a funeral sermon into the funeral service is at variance with the provisions of the Act of Uniformity.

We have received several communications respecting a Bill upon Church Briefs introduced by Mr. Lyttleton, the member for Staffordshire. We shall advert to the subject in our next Number, and in the mean time refer our Correspondents to some excellent remarks upon the subject in our earlier Number, under the signature of a Berkshire Incumbent.